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THE
NEW TESTAMENT
IN MODERN SPEECH

AN IDIOMATIC TRANSLATION INTO EVERYDAY
ENGLISH FROM THE TEXT OF THE RESULTANT
GREEK TESTAMENT

BY THE LATE

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THE GOSPEL ACCORDING TO ST. MATTHEW

1

The Ancestry of Jesus

The Genealogy of Jesus Christ, the 1
son of David, the son of Abraham.

Abraham was the father of Isaac; 2
Isaac of Jacob; Jacob of Judah and his brothers.
Judah was the father (by Tamar) of Perez and Zerah; 3
Perez of Hezron; Hezron of Ram; Ram of Amminadab; 4
Amminadab of Nahshon; Nahshon of Salmon;
Salmon (by Rahab) of Boaz; Boaz (by Ruth) 5
of Obed; Obed of Jesse; Jesse of David—the 6
King.

David (by Uriah's widow) was the father of
Solomon; Solomon of Rehoboam; Rehoboam of 7
Abijah; Abijah of Asa; Asa of Jehoshaphat; Jehoshaphat 8
of Jehoram; Jehoram of Uzziah; Uzziah 9
of Jotham; Jotham of Ahaz; Ahaz of Hezekiah;
Hezekiah of Manasseh; Manasseh of Amon; 10
Amon of Josiah; Josiah of Jeconiah and his brothers 11
at the period of the Removal to Babylon.

After the Removal to Babylon Jeconiah had a 12
son Shealtiel; Shealtiel was the father of Zerubbabel;
Zerubbabel of Abiud; Abiud of Eliakim; 13
Eliakim of Azor; Azor of Zadok; Zadok of Achim; 14
Achim of Eliud; Eliud of Eleazar; Eleazar of 15
Matthan; Matthan of Jacob; and Jacob of Joseph 16
the husband of Mary, who was the mother of
JESUS who is called CHRIST.

There are therefore, in all, fourteen generations 17
from Abraham to David; fourteen from David to
the Removal to Babylon; and fourteen from the
Removal to Babylon to the Christ.

The Birth of Jesus

The circumstances of the birth of 18
Jesus Christ were these. After his
mother Mary was betrothed to Joseph,
before they were united in marriage, she was found
to be with child through the Holy Spirit. Now 19
Joseph her husband, being a just man and unwilling
publicly to disgrace her, determined to release
her privately from the betrothal. But while he was 20
contemplating this step, an angel of the Lord appeared
to him in a dream and said,

'Joseph, son of David, do not be afraid to bring
home your wife Mary, for she is with child through
the Holy Spirit. She will give birth to a Son, and 21
you shall call Him JESUS, for He shall save His
People from their sins.'

All this took place in fulfilment of what the Lord 22
had spoken through the Prophet,

'Mark! The maiden will be with child and 23
will give birth to a son,
And they will give Him the name Immanuel'
(Isa. vii. 14)—a word which signifies 'God with
us' (Isa. viii. 8, 10).

When Joseph awoke, he did as the angel of the 24
Lord had commanded, and brought home his wife,
but did not live with her as a husband until she had 25
given birth to a son; and he called the child JESUS.

The Visit of the Magi

Now after the birth of Jesus, which 1 **2**
took place at Bethlehem in Judaea in
the reign of King Herod, there came to
Jerusalem certain Magi from the east, inquiring, 2

'Where is the newly born king of the Jews? For
we saw his Star when it rose, and have come here to
do him homage.'

Reports of this soon reached the king, and greatly 3
agitated not only him but all the people of Jerusalem.
So he assembled all the High Priests and Scribes of 4
the people, and anxiously asked them where the
Christ was to be born.

'At Bethlehem in Judaea,' they replied; 'for so 5
it stands written in the words of the Prophet,

'"AND THOU, BETHLEHEM IN THE LAND OF JUDAH, 6
BY NO MEANS THE LEAST HONOURABLE ART THOU
AMONG PRINCELY PLACES IN JUDAH!
FOR FROM THEE SHALL COME A PRINCE—
ONE WHO SHALL BE THE SHEPHERD OF MY
PEOPLE ISRAEL"' (Mic. v. 2).

Thereupon Herod sent privately for the Magi and 7 ascertained from them the exact time of the star's appearing. He then directed them to go to Bethlehem, 8 adding,

'Go and make careful inquiry about the child, and when you have found him, bring me word, that I too may come and do him homage.'

After hearing what the king said, they went away, 9 while, strange to say, the star they had seen when it rose led them on until it reached and stood over the place where the babe was. When they saw the star, 10 the sight filled them with intense joy. So they 11 entered the house; and when they saw the babe with His mother Mary, they prostrated themselves and did Him homage, and opening their treasure-chests offered gifts to Him—gold, frankincense, and myrrh. And then being forbidden by God in a 12 dream to return to Herod, they went back to their own country by a different route.

When they were gone, an angel of the Lord appeared 13 to Joseph in a dream and said,

The Escape into Egypt

'Rise: take the babe and His mother and escape to Egypt, and remain there till I bring you word. For Herod is about to make search for the child in order to destroy Him.'

And Joseph awoke and took the babe and 14 His mother by night and departed into Egypt. There he remained till Herod's death, that what the 15 Lord had said through the Prophet might be fulfilled,

'OUT OF EGYPT I CALLED MY SON' (Hos. xi. 1).

The Massacre of the Children

Then Herod, finding that the Magi 16 had trifled with him, was furious, and sent and massacred all the boys under

two years of age in Bethlehem and all its neighbourhood, having in view the date he had so carefully ascertained from the Magi. Then were these words, 17
spoken by the Prophet Jeremiah, fulfilled,

‘A CRY WAS HEARD IN RAMAH, 18
WAILING AND BITTER LAMENTATION:
IT WAS RACHEL BEWAILING HER CHILDREN,
AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY
WERE NO MORE’ (Jer. xxxi. 15).

The Return from Egypt

But after Herod’s death an angel of the 19
Lord appeared in a dream to Joseph in Egypt, and said to him,

‘Rise, and take the child and His mother, and go 20
to the land of Israel, for those who were seeking the child’s life are dead.’

And he awoke and took the child and His mother 21
and came to the land of Israel. But hearing that 22
Archelaus had succeeded his father Herod on the throne of Judaea, he was afraid to go there; and being instructed by God in a dream he withdrew into Galilee, and settled in a town called Nazareth, 23
in order that these words spoken through the Prophets might be fulfilled,

‘HE SHALL BE CALLED A NAZARENE.’

John the Baptist preaches Judgement and Repentance

3 About this time John the Baptist made 1
his appearance, preaching in the Desert of Judaea. ‘Repent,’ he said, ‘for the 2
Kingdom of heaven is now close at hand.’

He it is who was spoken of through 3
the Prophet Isaiah when he said,

‘THE VOICE OF ONE CRYING ALOUD:
“IN THE DESERT PREPARE A ROAD FOR THE LORD:
MAKE HIS HIGHWAYS STRAIGHT”’ (Isa. xl. 3).

This man John wore clothing of camel’s hair, and 4
a leather girdle; and he lived upon locusts and wild honey.

Large numbers of people at that time went out to 5
him—people from Jerusalem and from all Judaea, and
from the whole of the Jordan valley—and were 6

baptized by him in the Jordan, making open confession of their sins.

But when he saw many of the Pharisees and Sad- 7
ducees coming for his baptism, he exclaimed,

'O brood of vipers, who has warned you to flee
from the coming wrath ? Let your lives then prove 8
your change of heart ; and do not imagine that you 9
can say to yourselves, " We have Abraham as our
forefather," for I tell you that God can raise up
descendants for Abraham from these stones. And 10
already the axe is lying at the root of the trees,
so that every tree which does not yield good
fruit is hewn down and thrown into the fire. I 11
indeed am baptizing you in water for
repentance ; but He who is coming after
me is mightier than I : His sandals I am
not worthy to carry ; He will baptize
you in the Holy Spirit and in fire. His winnowing- 12
shovel is in His hand, and He will make a thorough
clearance of His threshing-floor, gathering His
wheat into the barn, but burning up the chaff in
unquenchable fire.'

He predicts Christ's Appearing and Work

The Baptism of Jesus

Just at that time Jesus, coming from 13
Galilee to the Jordan, presents Himself
to John to be baptized by him. John 14
protested.

'It is I,' he said, 'who have need to be baptized by you, and do you come to me ?'

'Let it be so on this occasion,' Jesus replied ; 'for 15
so we ought to fulfil every religious duty.'

Then he consented ; and Jesus was baptized, and 16
immediately went up from the water. At that
moment the heavens opened, and He saw the Spirit
of God descending like a dove and alighting upon
Him, while a voice came from heaven, saying, 17

'This is My Son, the Beloved, in whom is My delight.'

Jesus is tempted in the Desert

At that time Jesus was led up by the 1 **4**
Spirit into the Desert in order to be
tempted by the Devil. And He fasted 2

for forty days and nights; and after that He suffered from hunger.

So the Tempter came and said to Him: 3

'If you are the Son of God, command these stones to turn into loaves.'

'It is written,' replied Jesus, '"IT IS NOT ON 4
BREAD ALONE THAT A MAN SHALL LIVE, BUT ON EVERY WORD THAT PROCEEDS FROM THE MOUTH OF GOD"' (Deut. viii. 3).

Then the Devil took Him to the holy city and 5
caused Him to stand on the summit of the Temple, and said, 6

'If you are God's Son, throw yourself down; for it is written,

'"TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE,
AND ON THEIR HANDS THEY SHALL BEAR THEE UP,
LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT AGAINST A STONE"'
(Ps. xci. 11, 12).

'Again it is written,' replied Jesus, '"THOU 7
SHALT NOT PUT THE LORD THY GOD TO THE PROOF"' (Deut. vi. 16).

Then the Devil took Him to the top of an exceedingly 8
lofty mountain, from which he caused Him to see all the kingdoms of the world and their splendour, and said to Him,

'All this I will give you, if you will kneel down 9
and do me homage.'

'Begone, Satan!' Jesus replied; 'for it is 10
written, "TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP"' (Deut. vi. 13).

Thereupon the Devil left Him, and angels came 11
and ministered to Him.

Jesus goes into Galilee

Now when Jesus heard that John was 12
thrown into prison, He withdrew to Galilee, and leaving Nazareth He went 13
and settled in Capernaum, a town by the Lake on

the frontiers of Zebulun and Naphtali, in order that 14
these words, spoken through the Prophet Isaiah,
might be fulfilled,

'Zebulun's land and Naphtali's land, 15
The road of the Lake, the country beyond the Jordan;
Galilee of the Nations!
The people who were dwelling in darkness have seen a brilliant light; 16
And on those who were dwelling in the region of the shadow of death
Light has dawned' (Isa. ix. 1, 2).

He begins to preach. Four Disciples called

From that time Jesus began to preach. 17
'Repent,' He said, 'for the Kingdom of heaven is close at hand.'

And walking along the shore of the 18
Lake of Galilee He saw two brothers—Simon called
Peter and his brother Andrew—throwing a drag-net
into the Lake; for they were fishers. And He said 19
to them,

'Come and follow me, and I will make you fishers of men.'

So they immediately left their nets and followed 20
Him. As He went further on, He saw two other 21
brothers, James the son of Zebedee and his
brother John, in their boat with their father Zebedee
mending their nets; and He called them. And 22
they at once left the boat and their father, and followed Him.

His Preaching and Cures throughout Galilee

Then Jesus travelled through all Gali- 23
lee, teaching in their synagogues and
proclaiming the Gospel of the Kingdom,
and curing every kind of disease and
infirmity among the people. So His fame spread 24
through all Syria; and they brought all sick persons
to Him, who were suffering from various diseases
and pains—demoniacs, epileptics, paralytics; and
He cured them. And great crowds followed Him, 25
coming from Galilee, from the Ten Towns, from
Jerusalem, from Judaea, and from beyond the Jordan.

The Sermon on the Mount: Blessedness

Seeing the multitude of people, Jesus went up the Hill. There He seated Himself, and when His disciples came to Him, He proceeded to teach them, and said : 5 1 2

'Blessed are the poor in spirit, for to them belongs the Kingdom of heaven. 3

'Blessed are the mourners, for they shall be comforted. 4

'Blessed are the meek, for they shall inherit the earth. 5

'Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied. 6

'Blessed are the compassionate, for they shall receive compassion. 7

'Blessed are the pure in heart, for they shall see God. 8

'Blessed are the peacemakers, for they shall be acknowledged as sons of God. 9

'Blessed are those who have borne persecution in the cause of righteousness, for to them belongs the Kingdom of heaven. 10

'Blessed are you when they have insulted and persecuted you, and have said every cruel thing about you falsely for my sake. Be joyful and triumphant, because your reward is great in heaven ; for so were the Prophets before you persecuted. 11 12

Salt and Light

'You are the salt of the earth ; but if salt has become tasteless, in what way can it regain its saltness ? It is no longer good for anything but to be thrown away and trodden on by the passers by. You are the light of the world ; a town cannot be hid if built on a hill-top. Nor is a lamp lighted to be put under the bushel-measure, but on the lampstand ; and then it gives light to all in the house. Just so let your light shine before all men, in order that they may see your good deeds and may give glory to your Father who is in heaven. 13 14 15 16

The Law not repealed

‘ Do not for a moment suppose that I 17
have come to annul the Law or the
Prophets : I have not come to annul
them but to give them their completion. In truth 18
I tell you that until heaven and earth pass away, not
the smallest letter, not a particle shall pass away
from the Law until all has taken place. Whoever 19
therefore breaks one of the smallest of these commandments
and teaches others to do so, will be
called the least in the Kingdom of heaven ; but
whoever practises them and teaches them, will be
acknowledged as great in the Kingdom of heaven.
For I assure you that unless your righteousness 20
greatly surpasses that of the Scribes and the Pharisees,
you will certainly not find entrance into the
Kingdom of heaven.

Anger and Murder

‘ You have heard that it was said to 21
the ancients, “ THOU SHALT NOT COMMIT
MURDER ” (Exod. xx. 13), and whoever
commits murder shall be answerable to the magistrate.
But I say to you that every one who gets 22
angry with his brother shall be answerable to the
magistrate ; that whoever says to his brother
“ Raca,” shall be answerable to the Sanhedrin ; and
that whoever says, “ You fool ! ” shall be liable to
the Gehenna of Fire. If therefore, when you are 23
offering your gift upon the altar, you remember that
your brother has a grievance against you, leave your 24
gift there before the altar, and go and make friends
with your brother first, and then return and proceed
to offer your gift. Come to terms without delay 25
with your opponent while you are yet with him on
the way to the court ; for fear he should hand you
over to the magistrate, and the magistrate should give
you in custody to the officer and you be thrown into
prison. I solemnly tell you that you will certainly 26
not be released till you have paid the very last farthing.

Adultery and impure Thoughts

‘ You have heard that it was said, 27
“ THOU SHALT NOT COMMIT ADULTERY ”
(Exod. xx. 14). But I tell you that who- 28

ever looks at a woman and cherishes lustful thoughts has already in his heart committed adultery
with her. If therefore your right eye causes you 29
to fall, tear it out and away with it; it is better for you that one member should be destroyed rather than that your whole body should be thrown into
Gehenna. And if your right hand causes you to fall, 30
cut it off and away with it; it is better for you that one member should be destroyed rather than that your whole body should go into Gehenna.

The Sacredness of Marriage

'It was also said, "IF ANY MAN PUTS 31
AWAY HIS WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF DIVORCE" (Deut.
xxiv. 1). But I tell you that every man 32
who puts away his wife, except on the ground of unchastity, causes her to commit adultery, and whoever marries her when so divorced commits adultery.

Simple Truthfulness of Speech

'Again, you have heard that it was 33
said to the ancients, "THOU SHALT NOT SWEAR FALSELY (Exod. xx. 7), BUT SHALT PERFORM THY VOWS TO THE LORD" (Num.
xxx. 2; Deut. xxiii. 21). But I tell you not to swear 34
at all; either by heaven, for it is God's throne; or 35
by the earth, for it is the footstool under His feet; or by Jerusalem, for it is the City of the Great King.
And do not swear by your head, for you cannot 36
make one hair white or black. But let your lan- 37
guage be, "Yes, yes," or "No, no." Anything in excess of this comes from the Evil one.

All Revenge forbidden

'You have heard that it was said, 38
"EYE FOR EYE, TOOTH FOR TOOTH"
(Exod. xxi. 24). But I tell you not to 39
resist a wicked man: if any one strikes you on the right cheek, turn the other to him as well. If any 40
one wishes to go to law with you and to deprive you of your under-garment, let him take your outer one
also. And if any one compels you to convey his 41
goods one mile, go with him two. To him who 42
asks, give: from him who would borrow, turn not away.

'Love your Enemies'

'You have heard that it was said, 43
"THOU SHALT LOVE THY NEIGHBOUR
(Lev. xix. 18) and hate thine enemy."
But I tell you to love your enemies, and pray for 44
your persecutors; that so you may become sons of 45
your Father in heaven; for He causes His sun to rise
on the wicked as well as the good, and sends rain
upon those who do right and those who do wrong.
For if you love only those who love you, what reward 46
have you earned? Do not even the tax-gatherers
do that? And if you salute only your brethren, 47
are you doing anything remarkable? Do not even
the heathen do the same? You, however, are to be 48
perfect, as your Heavenly Father is perfect.

'Do not parade your Good Deeds'

6 'Beware of doing your good actions 1
in the sight of men, to attract their gaze;
if you do, there is no reward for you with
your Father who is in heaven.

'Avoid Display in Charity'

'When you give in charity, do not 2
blow a trumpet before you as the hypocrites
do in the synagogues and streets
in order that their praises may be sung by men.
I solemnly tell you that they have received in full
their reward. But when you are giving in charity, 3
let not your left hand perceive what your right
hand is doing, that your charities may be in secret; 4
and your Father—He who sees in secret—will
recompense you.

'Avoid Display in Prayer'

'And when praying, you must not be 5
like the hypocrites. They are fond of
standing and praying in the synagogues
or at the corners of the wider streets, in order that
men may see them. I solemnly tell you that they have
received in full their reward. But you, whenever you 6
pray, go into your own room and shut the door: then
pray to your Father who is in secret, and your Father
—He who sees in secret—will recompense you.

'Do not use needless Repetitions'

'And when praying, do not use needless 7
repetitions as the heathen do, for
they expect to be listened to because of

their multitude of words. Do not, then, imitate them ; 8
for your Father knows what things you need before
ever you ask Him.

‘The Lord’s Prayer’

‘In this manner therefore pray : “Our 9
Father in heaven, may Thy name be
kept holy ; let Thy Kingdom come ; let 10
Thy will be done, as in heaven so on earth ; give us 11
to-day our bread for the day ; and forgive us our 12
shortcomings, as we also have forgiven those who
have failed in their duty towards us ; and bring us 13
not into temptation, but rescue us from the Evil one.”

‘For if you forgive others their offences, your 14
Heavenly Father will forgive you also ; but if you 15
do not forgive others their offences, neither will your
Father forgive yours.

‘Avoid Display in Fasting’

‘When you fast, do not assume gloomy 16
looks as the hypocrites do ; for they disfigure
their faces that it may be evident
to men that they are fasting. I tell you in truth
that they have received in full their reward. But, 17
whenever you fast, pour perfume on your hair and
wash your face, that it may not be apparent to men 18
that you are fasting, but to your Father who is in
secret ; and your Father—He who sees in secret—
will recompense you.

‘Lay up Wealth in Heaven’

‘Do not lay up stores of wealth for 19
yourselves on earth, where the moth and
wear-and-tear destroy, and where thieves
break in and steal. But lay up wealth for yourselves 20
in heaven, where neither the moth nor wear-and-tear
destroys, and where thieves do not break in and
steal. For where your wealth is, there also will your 21
heart be.

The Inner Light

‘The eye is the lamp of the body. If 22
then your eye is sound, your whole body
will be lighted up ; but if your eye is 23
diseased, your whole body will be dark. If then the
very light within you is darkness, how dense must
the darkness be !

‘No man can serve two masters ; for either he will 24

hate one and love the other, or he will attach himself
to one and think lightly of the other. You cannot
be servants both of God and of money. For this 25

Anxiety is Faithlessness

reason I say to you do not be anxious
about your lives, as to what you are to
eat or what to drink, nor about your
bodies, as to what clothes you are to put on. Is
not life more precious than food, and the body
than clothing? Look at the birds which fly in 26
the air: they do not sow or reap or store up in
barns, but your Heavenly Father feeds them: are
not you of much greater value than they? Which 27
of you is able by anxious thought to add a single
foot to his height? And why be anxious about 28
clothing? Observe well the wild lilies, how they
grow. They neither toil nor spin, and yet I tell you 29
that not even Solomon in all his magnificence was
arrayed like one of these. And if God so clothes the 30
vegetation in the fields that blooms to-day and to-
morrow is feeding the oven, will He not much more
clothe you, you men of little faith? Do not be 31
anxious, therefore, asking "What shall we eat?" or
"What shall we drink?" or "What shall we wear?"
For the Gentiles seek all these things; your Heavenly 32
Father knows that you need them all. But seek first 33
His Kingdom and righteousness, and these things shall
all be given you in addition. Do not be anxious, there- 34
fore, about to-morrow, for to-morrow will bring its
own anxieties. Enough for each day is its own trouble.

The censorious Temper condemned

'Judge not, that you may not be 1 7
judged; for your own judgement will be 2
dealt—and your own measure accorded
—to yourselves. And why look at the 3
splinter in your brother's eye, and not notice the
beam of timber which is in your own eye? Or how 4
say to your brother, "Allow me to take the splinter
out of your eye," while the beam is in your own eye?
Hypocrite, first take the beam out of your own eye, 5
and then you will see clearly how to remove the
splinter from your brother's eye.

'Give not that which is holy to the dogs, nor 6
throw your pearls to the swine; otherwise they
will trample them under their feet and then turn
and mangle you.

Prayer. A threefold Promise

'Ask, and it shall be given to you; 7
seek, and you shall find; knock, and the
door shall be opened to you. For every 8
one who asks receives, he who seeks finds,
and he who knocks has the door opened to him.
What man is there among you, who if his son shall 9
ask him for bread will offer him a stone? Or if he 10
shall ask him for a fish will offer him a snake? If 11
you then, imperfect as you are, know how to give
good gifts to your children, how much more will
your Father in heaven give good things to those who
ask Him! Whatever, therefore, you would have 12
men do to you, do you also to them; for in this the
Law and the Prophets are summed up.

The Need for Earnestness

'Enter by the narrow gate; for wide 13
is the gate and broad the road which
leads to ruin, and many there are who
enter by it; because narrow is the gate 14
and contracted the road which leads to Life, and few
are those who find it.

Teachers are to be judged by their Lives

'Beware of the false teachers—men 15
who come to you in sheep's fleeces, but
beneath that disguise they are ravenous
wolves. By their fruits you will recog- 16
nize them. Are grapes gathered from thorns or figs
from thistles? Every good tree produces good fruit, 17
but a worthless tree produces bad fruit. A good tree 18
cannot bear bad fruit, nor a worthless tree good fruit.
Every tree which does not yield good fruit is hewn 19
down and thrown into the fire. So by their fruits 20
you will recognize them.

Obedience the only Path to the Kingdom

'Not every one who says to me, "Lord, 21
Lord," will enter the Kingdom of heaven,
but only those who are obedient to my
Father who is in heaven. Many will say 22
to me on that day,

'" Lord, Lord, have we not prophesied in Thy name, and in Thy name expelled demons, and in Thy name performed many mighty works ? "

'And then I will tell them plainly, 23

'" I never knew you : begone from me, you doers of wickedness."

'Builders upon Rock and Builders upon Sand'

'Every one who hears these my teachings and acts upon them shall be likened to a wise man who built his house upon rock ; 24 and the rain fell, the swollen torrents came, the winds blew and beat against the house ; yet it did not fall, for its foundation was on rock. 25 And every one who hears these my teachings and does not act upon them shall be likened to a fool who built his house upon sand. 26 The rain fell, the swollen torrents came, and the winds blew and beat against the house, and it fell ; and disastrous was the fall.' 27

When Jesus had concluded this discourse, the crowds were filled with amazement at His teaching, 28 for He had been teaching them as one who had authority, and not as their Scribes taught. 29

A Leper cleansed

8 1 Upon descending from the hill country He was followed by immense crowds. And a leper came to Him, and throwing himself at His feet, said, 2

'Master, if only you are willing, you are able to cleanse me.'

So Jesus put out His hand and touched him, and said, 3

'I am willing : be cleansed.'

Instantly he was cleansed from his leprosy ; and Jesus said to him, 4

'Be careful to tell no one, but go and show yourself to the priest, and offer the gift which Moses appointed as evidence for them' (Lev. xiv. 4).

A Roman Officer's Slave restored

After His entry into Capernaum a captain came to Him, and entreated Him. 5

'Sir,' he said, 'my servant at home is lying ill with paralysis, and is suffering great pain.' 6

'I will come and cure him,' said Jesus. 7

'Sir,' replied the captain, 'I am not a fit person 8
to receive you under my roof: merely say the word,
and my servant will be cured. For I myself am also 9
under authority, and have soldiers under me. To
one I say "Go," and he goes, to another, "Come,"
and he comes, and to my slave "Do this or that,"
and he does it.'

Jesus listened to this reply, and was astonished, 10
and said to the people following Him,

'I solemnly tell you that in no Israelite have I
found faith as great as this. And I tell you that 11
many will come from the east and from the west
and will take their seats with Abraham, Isaac, and
Jacob in the Kingdom of heaven, while the natural 12
heirs of the Kingdom will be driven out into the
darkness outside: there will be the weeping and the
gnashing of teeth.'

And Jesus said to the captain, 13

'Go, and just as you have believed, so be it for you.'

And the servant recovered precisely at that time.

Peter's Mother-in-Law cured

After this Jesus went to the house of 14
Peter, whose mother-in-law he found ill
in bed with fever. He touched her hand 15
and the fever left her: and then she rose
and waited upon Him.

Many other Cures

In the evening many demoniacs were 16
brought to Him, and with a word He
expelled the demons; and He cured all
persons who were ill, that this prediction of the 17
Prophet Isaiah might be fulfilled,

'HE TOOK ON HIM OUR WEAKNESSES, AND BORE THE BURDEN OF OUR DISEASES' (Isa. liii. 4).

Some would follow Him conditionally

Seeing great crowds about Him Jesus 18
had given directions to cross to the other
side of the Lake, when a Scribe came and 19
said to Him,

'Teacher, I will follow you wherever you go.'

'Foxes have holes,' replied Jesus, 'and birds have 20

nests; but the Son of Man has nowhere to lay His
head.'

Another of the disciples said to Him, 21
'Master, allow me first to go and bury my father.'

'Follow me,' said Jesus, 'and leave the dead to 22
bury their own dead.'

A Storm subdued

Then He went on board a boat, and 23
His disciples followed Him. And sud- 24
denly there arose a great storm on the
Lake, so that the waves threatened to engulf the boat;
but He was asleep. So they came and woke Him, 25
crying,

'Master, save us; we are drowning!'

He replied, 'Why are you so easily frightened, 26
you men of little faith?'

Then He rose and reproved the winds and the
waves, and there was a perfect calm; and the men, 27
filled with amazement, exclaimed,

'What kind of man is this? Why, the very winds
and waves obey Him!'

Two Gadarene Demoniacs cured

On His arrival at the other side, the 28
country of the Gadarenes, there met Him
two men possessed by demons, coming
from among the tombs: they were so
dangerously fierce that no one was able to pass that
way. They cried aloud, 29

'What hast Thou to do with us, Thou Son of God?
Hast Thou come here to torment us before the
time?'

Now at some distance from them a vast herd 30
of swine were feeding. So the demons entreated 31
Him.

'If Thou drivest us out,' they said, 'send us into
the herd of swine.'

'Go,' He replied. 32

Then they came out from the men and went into
the swine, whereupon the entire herd instantly rushed
down the steep into the Lake and perished in the
water. The swineherds fled, and went and told 33
the whole story in the town, including what had

happened to the demoniacs. So at once the whole 34
population came out to meet Jesus; and when they
saw Him, they besought Him to leave their district.
Accordingly He went on board, and crossing over 1 **9**
came to His own town.

The Cure of a paralysed Man

Here they brought to Him a paralysed 2
man, lying on a bed. Seeing their faith
Jesus said to the paralytic,

'Take courage, my child; your sins
are pardoned.'

'Such language is impious,' said some of the 3
Scribes to themselves.

Knowing their thoughts Jesus said, 4

'Why are you cherishing evil thoughts in your
hearts? Why, which is easier?—to say, "Your 5
sins are pardoned," or to say "Rise up and walk"?
But, to prove to you that the Son of Man has 6
authority on earth to pardon sins'—

He then says to the paralytic,

'Rise, and take up your bed and go home.'

And he got up, and went home. And the crowd 7, 8
were awe-struck when they saw it, and ascribed the
glory to God for entrusting such power to men.

The Call of Matthew

Passing on thence Jesus saw a man 9
called Matthew sitting at the Toll Office,
and said to him,

'Follow me.'

And he arose and followed Him.

When Jesus was reclining at table, a large number 10
of tax-gatherers and sinners were of the party with
Him and His disciples. The Pharisees noticed this, 11
and they inquired of His disciples,

'Why does your Teacher eat with the tax-gatherers and sinners?'

He heard the question and replied, 12

'It is not men in good health who require a doctor,
but those who are ill. But go and learn what this 13
means, "IT IS MERCY THAT I DESIRE, NOT SACRIFICE"
(Hos. vi. 6); for I did not come to call the righteous,
but sinners.'

The Disciples' Neglect of Fasting

At that time John's disciples came and asked Jesus, 14

'Why do we and the Pharisees fast, but your disciples do not?'

'Can the bridegroom's party mourn,' He replied, 15
'as long as the bridegroom is with them? Other
days will come when the bridegroom has been taken
from them, and then they will fast. No one ever 16
mends an old cloak with a patch of unshrunk cloth.
Otherwise, the added patch tears away some of
the garment, and a worse hole is made. Nor do 17
people pour new wine into old wineskins. Otherwise, the skins split, the wine escapes, and the skins
perish. But they put new wine into fresh skins, and
both are saved.'

Jairus's Daughter

While He was thus speaking, a Ruler came up and profoundly bowing said, 18

'My daughter is just dead; but come and put your hand upon her and she will return to life.'

And Jesus rose and followed him, as did also His disciples. 19

A Woman cured

Now a woman who for twelve years had been afflicted with haemorrhage came behind Him and touched the tassel of His 20
cloak; for she said to herself, 21

'If I but touch His cloak, I shall be cured.'

And Jesus turned and saw her, and said, 22

'Take courage, daughter; your faith has cured you.'

And the woman was restored to health from that moment.

Jairus's Daughter

Entering the Ruler's house, Jesus saw 23
the flute-players and the crowd loudly 24
wailing, and He said,

'Go out of the room; the little girl is not dead, but asleep.'

And they laughed at Him. When however the 25
place was cleared of the crowd, Jesus went in, and on
His taking the little girl by the hand, she rose up.

And the report of this spread throughout all that district. 26

Two blind Men receive Sight

As Jesus passed on, two blind men followed Him, shouting and saying, 27

'Pity us, Son of David.'

And when He had gone indoors, they came to Him. 28

'Do you believe that I can do this?' He asked them.

'Yes, Master,' they replied.

So He touched their eyes and said, 29

'According to your faith let it be to you.'

Then their eyes were opened. And assuming a stern tone Jesus said to them, 30

'Be careful to let no one know.'

But they went out and spread His fame in all that district. 31

A dumb Madman cured

And as they were leaving His presence a dumb demoniac was brought to Him. 32 When the demon was expelled, the dumb man could speak. 33 And the crowds exclaimed in astonishment,

'Never was such a thing seen in Israel.'

But the Pharisees maintained, 34

'It is by the power of the Prince of the demons that he drives out the demons.'

The Compassion of Jesus for the Crowd

And Jesus went round all the towns and villages, teaching in their synagogues and proclaiming the gospel of the Kingdom, and curing every kind of disease and infirmity. 35 And when He saw the crowds, He was touched with pity for them, because they were distracted and dejected, like sheep without a shepherd. 36

Then He said to His disciples, 37

'The harvest is abundant, but the reapers are few; therefore entreat the Owner of the Harvest to send out reapers into His fields.' 38

Twelve Apostles chosen

10 1 Then He called to Him His twelve disciples and gave them authority to drive out foul spirits, and to cure every kind of disease and infirmity.

Now the names of the twelve Apostles were these : 2
first, Simon called Peter, and his brother Andrew ;
James the son of Zebedee, and his brother John ;
Philip and Bartholomew, Thomas and Matthew 3
the tax-gatherer, James the son of Alphaeus, and
Thaddaeus, Simon the Cananaean, and Judas 4
Iscariot, who also betrayed Him.

Their Mission to the People

These twelve Jesus sent on a mission, 5
after giving them their instructions :

'Go not,' He said, 'among the Gentiles, and enter no Samaritan town ; but, instead of 6
that, go to the lost sheep of Israel's race. And as 7
you go, preach and say, " The Kingdom of heaven
is close at hand." Cure the sick, raise the dead to 8
life, cleanse lepers, drive out demons : you have
received without payment, give without payment.

'Provide no gold, nor silver nor copper to 9
carry in your girdles ; no bag for your journey, nor 10
extra inner garment, nor shoes, nor stick ; for the
labourer deserves his food.

'Whatever town or village you enter, inquire who 11
is a deserving man ; and make his house your home
till you leave the place. When you enter the house, 12
salute it ; and if the house deserves it, let your peace 13
come upon it ; if not, let your peace return to you.
And whoever refuses to receive you or even to listen 14
to your Message, as you leave that house or town,
shake off the very dust that is on your feet. I 15
solemnly tell you that it will be more endurable for
the land of Sodom and Gomorrah on the day of
Judgement than for that town.

Persecution foretold

'Remember it is I who am sending 16
you out, as sheep into the midst of
wolves ; prove yourselves therefore as
sagacious as serpents, and as innocent as doves.
But beware of men ; for they will deliver you up 17
to appear before Sanhedrins, and will flog you in
their synagogues ; and you will even be put on trial 18
before governors and kings for my sake, to bear witness to them and to the Gentiles. But when they 19

have delivered you up, have no anxiety as to how you
shall speak or what you shall say; for at that very
time it shall be given you what to say; for it is not 20
you who will speak: it will be the Spirit of your
Father speaking through you. Brother will betray 21
brother to death, and father betray child; and children will rise against their own parents and will put
them to death. And you will be objects of universal 22
hatred because you are called by my name; but he
who stands firm to the end shall be saved. When- 23
ever they persecute you in one town, escape to the
next; for I tell you in truth that you will not have
gone the round of all the towns of Israel before the
Son of Man comes.

'The learner is not superior to his teacher, nor 24
the servant to his master. Enough for the learner to 25
be on a level with his teacher, and for the servant
to be on a level with his master. If they have called
the master of the house Beelzebul, how much more will
they slander his servants. Fear them not, however; 26
there is nothing veiled which will not be uncovered, nor
secret which will not become known. What I tell you 27
in the dark, speak in daylight; and what is whispered
into your ear, proclaim upon the roofs of the houses.

'And do not fear those who kill the body, but 28
cannot kill the soul; rather fear Him who is able to
destroy both soul and body in Gehenna. Do not 29
two sparrows sell for a halfpenny? Yet not one of
them falls to the ground without your Father's
leave. But as for you, the very hairs on your heads 30
are all numbered. Away then with fear; you are 31
more precious than a multitude of sparrows.

'Every man who acknowledges me before men I 32
also will acknowledge before my Father who is in
heaven. But whoever disowns me before men I 33
also will disown before my Father who is in heaven.

Conflict must precede Peace

'Do not suppose that I came to bring 34
peace to the earth: I did not come to
bring peace but a sword. For I came to 35
set a man against his father, A DAUGHTER

AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; AND A MAN'S OWN FAMILY WILL BE HIS FOES (Mic. vii. 6). 36 Any one who loves father or mother more than me is not worthy of me, and any one who loves son or daughter more than me is not worthy of me; 37 and any one who does not take up his cross and follow where I lead is not worthy of me. 38 He who finds his life shall lose it, and he who loses his life for my sake shall find it. 39

He gives the Apostles Authority

'Whoever receives you receives me, and whoever receives me receives Him who sent me. 40 Every one who receives a prophet because he is a prophet will receive a prophet's reward, and every one who receives a righteous man because he is a righteous man will receive a righteous man's reward. 41 And whoever gives one of these little ones even a cup of cold water to drink because he is a disciple, I solemnly tell you that he will not lose his reward.' 42

11

When Jesus had concluded His instructions to His twelve disciples, He left in order to teach and to proclaim His Message in the neighbouring towns. 1

John the Baptist's Perplexity

Now John had heard in prison about the Christ's deeds, and he sent a message by his disciples and inquired of Him: 2

'Are you the Coming One, or is it some one else that we are to expect?'

'Go and report to John what you see and hear,' 4 replied Jesus; 'blind men receive sight, and cripples 5 walk; lepers are cleansed, and the deaf hear; the dead are raised to life, and the poor have the gospel proclaimed to them. Blessed is every one who does 6 not take offence at my claims.'

The Testimony of Jesus to John

When the messengers had taken their 7 leave, Jesus proceeded to say to the multitude concerning John,

'What did you go out to the Desert to gaze at? A reed waving in the wind? But what 8 did you go out to see? A man finely dressed?

Those who wear fine clothes are to be found in kings' palaces. But why did you go? To see a prophet? 9
Yes, I tell you, and far more than a prophet. This 10
is he of whom it is written,

'"SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
AND HE SHALL MAKE THY ROAD READY BEFORE THEE" (Mal. iii. 1).

'I solemnly tell you that among all of woman born 11
no greater has ever been raised up than John the Baptist; yet the least in the Kingdom of heaven is greater than he. But from the time of John the 12
Baptist till now, the Kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force. For all the Prophets and the 13
Law taught until John. And (if you are willing to 14
receive it) he is the Elijah who was to come. Listen, 15
every one who has ears!

The Perversity of the Jews

'To what shall I compare the present 16
generation? It is like children sitting in the open places, who call to their playmates.

'"We have played the flute to you," they say, 17
"and you have not danced: we have sung dirges, and you have not beaten your breasts."

'For John came neither eating nor drinking, and 18
they say, "He has a demon." The Son of Man 19
came eating and drinking, and they exclaim, "See this man!—given to gluttony and tippling, a friend of tax-gatherers and sinners!" And yet Wisdom is vindicated by her actions.'

Chorazin, Bethsaïda, Capernaum

Then began He to upbraid the towns 20
where His many mighty works had been done—because they had not repented.

'Woe to thee, Chorazin!' He cried. 21
'Woe to thee, Bethsaïda! For had the mighty works been done in Tyre and Sidon which have been done in both of you, they would long ere now have repented in sackcloth and ashes. Only I tell you that it will be 22
more endurable for Tyre and Sidon on the day of

Judgement than for you. And thou, Capernaum, 23
shalt thou be exalted even to heaven? Even to
Hades shalt thou descend. For had the mighty
works been done in Sodom which have been done in
thee, that city would have survived until now. I 24
tell you all, that it will be more endurable for the
land of Sodom on the day of Judgement than for
thee.'

About that time Jesus exclaimed, 25

A sublime Claim

'I praise Thee, Father, Lord of
heaven and of earth, that Thou hast
hidden these things from sages and men
of discernment, and hast unveiled them to babes.
Yes, Father, for such has been Thy gracious will. 26

'All things have been handed over to me by my 27
Father, and no one fully knows the Son except the
Father, nor does any one fully know the Father except the Son and all to whom the Son chooses to
reveal Him.

'Come to me, all you toiling and burdened ones, 28
and I will give you rest. Take my yoke upon you 29
and learn from me; for I am gentle and lowly in
heart, and you shall find rest for your souls. For 30
my yoke is easy, and my burden is light.'

A Charge of Sabbath-breaking

12 About that time Jesus passed on the 1
Sabbath through the wheatfields; and
His disciples became hungry, and began
to gather ears of wheat and eat them. But 2
the Pharisees saw it and said to Him,

'Look! your disciples are doing what the Law
forbids them to do on the Sabbath.'

'Have you never read,' He replied, 'what David 3
did when he and his men were hungry? how he 4
entered the House of God and ate the Shewbread,
which it was not lawful for him or his men but only
for the priests to eat (1 Sam. xxi. 1–6)? And have 5
you not read in the Law how on the Sabbath the
priests in the Temple break the Sabbath without
incurring guilt? But I tell you that there is here 6
One who is greater than the Temple. And if you 7

knew what this means, "It is mercy I desire, not
sacrifice" (Hos. vi. 6), you would not have con-
demned those who are without guilt. For the Son 8
of Man is the Lord of the Sabbath.'

A second Charge of Sabbath-breaking

Departing thence He went to their 9
synagogue, where there was a man with 10
a shrivelled hand. And they questioned
Him,

'Is it right to cure people on the Sabbath?'

Their intention was to bring a charge against
Him.

'Which of you is there,' He replied, 'who, if he 11
has but a single sheep and it falls into a hole on the
Sabbath, will not lay hold of it and lift it out? Is 12
not a man, however, worth far more than a sheep?
Therefore it is right to do good on the Sabbath.'

Then He said to the man, 13

'Stretch out your hand.'

And he stretched it out, and it was restored quite
sound like the other.

A Plot to kill Jesus

Then the Pharisees after leaving the 14
synagogue consulted together against
Him, how they might destroy Him.
Aware of this, Jesus departed elsewhere; and a great 15
number of people followed Him, all of whom He
cured. But He gave them strict injunctions not to 16
blaze abroad His doings: that those words of the 17
Prophet Isaiah might be fulfilled,

'This is My servant whom I have chosen, 18
My Beloved One in whom My soul takes
pleasure.
I will put My Spirit upon Him,
And He will announce justice to the nations.
He will not wrangle or cry aloud, 19
Nor will His voice be heard in the broadways.
A crushed reed He will not break, 20
Nor will He quench the smouldering wick,
Until He has led on justice to victory.
And on His name shall the nations rest their 21
hopes' (Isa. xlii. 1).

He replies to a Slander

At that time a demoniac was brought 22
to Him, blind and dumb; and He cured
him, so that the dumb man could speak
and see. And the crowds of people were 23
all filled with amazement and said,
'Can this be the Son of David?'
The Pharisees heard it and said, 24
'This man only expels demons by the power of
Beelzebul, the Prince of demons.'
Knowing their thoughts He said to them, 25
'Every kingdom in which civil war rages suffers
desolation; and every city or house in which there
is internal strife will be brought low. And if Satan 26
expels Satan, he has begun to make war on himself:
how therefore shall his kingdom last? And if it is 27
by Beelzebul's power that I expel the demons, by
whose power do your disciples expel them? They
therefore shall be your judges. But if it is by the 28
power of the Spirit of God that I expel the demons,
it is evident that the Kingdom of God has come upon
you. Again, how can any one enter the house of a 29
strong man and carry off his goods, unless first of all
he masters and secures the strong man: then will he
ransack his house.

The Guilt of rejecting the inner Light

'The man who is not with me is against 30
me, and he who is not gathering with me
is scattering. This is why I tell you 31
that men will find forgiveness for every
other sin and impious word, but that for impious
speaking against the Holy Spirit they shall find no
forgiveness. And whoever shall speak against the 3
Son of Man may obtain forgiveness; but whoever
speaks against the Holy Spirit shall obtain forgiveness
neither in this nor in the coming age.'

As the Heart so the Life

'Either grant the tree to be a good one 33
and its fruits good, or the tree worthless
and its fruit worthless; for the tree
is known by its fruit. O brood of vipers, 34
how can you speak what is good when you are
bad men? It is from the fullness of the heart

that the mouth speaks. A good man from his good 35
store produces good things, and a bad man from
his bad store produces bad things. I tell you that 36
for every careless word that men shall speak they
will be held accountable on the day of Judgement.
For each of you by his words shall be justified, or by 37
his words shall be condemned.'

The Demand for a Sign

Then He was questioned by certain of 38
the Scribes and of the Pharisees who
said,

'Teacher, we wish to see a sign given by you.'

'Wicked and apostate generation!' He replied, 39
'they clamour for a sign, but none shall be given to
them except the sign of the Prophet Jonah. For 40
just as JONAH WAS THREE DAYS AND THREE NIGHTS IN
THE SEA-MONSTER'S BELLY (Jonah i. 17), so will the Son
of Man be three days and three nights in the heart of
the earth. There will stand up men of Nineveh at 41
the Judgement together with the present generation,
and will condemn it; because they repented at the
preaching of Jonah; and mark! there is One greater
than Jonah here. The Queen of the south will awake 42
at the Judgement together with the present generation,
and will condemn it; because she came from the ends
of the earth to hear the wisdom of Solomon; and
mark! there is One greater than Solomon here.

'When the foul spirit has gone out of a man, it 43
roams about in the desert, seeking rest but finding
none. Then it says, "I will return to my house 44
that I left"; and it comes and finds it unoccupied,
swept clean, and in good order. Then it goes and 45
brings back with it seven other spirits more wicked
than itself, and they come in and dwell there; and
in the end that man's condition becomes worse than
it was at first. So will it be also with the present
wicked generation.'

The Family of Jesus desire to speak to Him

While He was addressing the people, 46
His mother and His brothers were standing
on the edge of the crowd desiring to
speak to Him. So some one told Him, 47

‘Your mother and your brothers are standing
outside, and desire to speak to you.’

‘Who is my mother ?’ He said to the man ; ‘and 48
who are my brothers ?’

And pointing to His disciples He added, 49

‘See here are my mother and my brothers. To 50
obey my Father who is in heaven—that is to be my
brother and my sister and my mother.’

13

A Series of Parables. ‘The Sower’

That same day Jesus had left the house 1
and was sitting on the shore of the Lake,
when a vast multitude of people crowded 2
round Him. He therefore went on board
a boat and sat there, while all the people stood on the
shore. He then spoke many things to them in parables. 3

‘A sower went out,’ He said, ‘to sow. As he sowed 4
some of the seed fell by the way-side, and the birds
came and pecked it up. Some fell on rocky ground, 5
where it had but scanty soil. It quickly showed
itself above ground, because it had no depth of earth ;
but when the sun was risen, it was scorched by the 6
heat, and through having no root it withered up.
Some fell among the thorns ; but the thorns sprang 7
up and stifled it. But a portion fell upon good 8
ground and gave a return, some a hundred for one,
some sixty, some thirty. Listen, every one who 9
has ears !’

Why Jesus taught in Parables

And His disciples came and asked 10
Him,

‘Why do you speak to them in
parables ?’

‘Because,’ He replied, ‘while to you it is granted 11
to know the secrets of the Kingdom of heaven, to
them it is not. For whoever has, to him more shall 12
be given, and he shall have abundance ; but whoever
has not, from him even what he has shall be
taken away. I speak to them in parables for this 13
reason, that while looking they do not see, and while
hearing they neither hear nor understand. And in 14
regard to them the prophecy of Isaiah is being
fulfilled :

'"YOU WILL HEAR AND HEAR AND BY NO MEANS
UNDERSTAND,
AND YOU WILL LOOK AND LOOK AND BY NO
MEANS SEE.
FOR THIS PEOPLE'S MIND IS STUPEFIED, 15
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES HAVE CLOSED;
LEST THEY SHOULD EVER SEE WITH THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR MINDS,
AND TURN BACK,
SO THAT I MIGHT HEAL THEM" (Isa. vi. 9, 10).

'But as for you, blessed are your eyes, for they see, 16
and your ears, for they hear. For I tell you in 17
truth that many Prophets and holy men have longed
to see the sights you see, and have not seen them, and
to hear the words you hear, and have not heard them.

'The Sower' explained

'To you then I will explain the 18
parable of the Sower. When a man 19
hears the word concerning the King-
dom and does not understand it, the evil one
comes and catches away what has been sown in
his heart. This is he who received the seed by the
road-side. He who received the seed on rocky 20
ground is the man who hears the word and imme-
diately receives it with joy. It has struck no root, 21
however, within him. He continues for a time, but
when suffering comes or persecution because of the
word, he at once turns against it. He who received 22
the seed among the thorns is the man who hears
the word, but the cares of the present age and
the delusion of riches quite stifle the word, and it
becomes unfruitful. But he who received the seed 23
on good ground is he who hears and understands.
Such hearers give a return, and yield one a hundred,
another sixty, another thirty fold.'

'The Wheat and the Darnel'

Another parable He put before them. 24
'The Kingdom of heaven,' He said, may
be compared to a man who has sown
good seed in his field; but during the 25

night his enemy comes, and over the first seed he
sows darnel among the wheat, and goes away. When 26
the blade shoots up and the grain is formed, then
appears the darnel also.

'So the farmer's men come and ask him, 27

'"Master, was it not good seed that you sowed on
your land? Where then does the darnel come from?"

'"Some enemy has done this," he said. 28

'"Shall we go and collect it?" the men inquire.

'"No," he replied, "for fear that while collecting 29
the darnel you should at the same time root up the
wheat with it. Leave both to grow together until 30
the harvest, and at harvest-time I will direct the
reapers to collect the darnel first and make it up
into bundles to burn, but to bring all the wheat into
my barn."'

Another parable He put before them. 31

'The Mustard Seed'

'The Kingdom of heaven,' He said,
'is like a mustard-seed, which a man
takes and sows in his ground. It is the 32
smallest of all seeds, and yet when full-grown
it is larger than any herb and forms a tree, so
that the birds come and lodge in its branches.'

'The Yeast'

Another parable He spoke to them. 33

'The Kingdom of heaven,' He said,
'is like yeast which a woman takes and buries in three
measures of flour, for it to work there till the whole
is leavened.'

All this Jesus spoke to the people in parables, 34
and except in parables He spoke nothing to them,
in fulfilment of the saying of the Prophet, 35

'I WILL OPEN MY MOUTH IN PARABLES:
I WILL UTTER THINGS KEPT HIDDEN SINCE THE
CREATION OF ALL THINGS' (Ps. lxxviii. 2).

'The Wheat and the Darnel' explained

When He had dismissed the people 36
and had returned to the house, His
disciples came to Him with the request,

'Explain to us the parable of the
darnel sown in the field.'

'The sower of the good seed,' He replied, 'is the 37

Son of Man; the field is the world; the good seed— 38
these are the sons of the Kingdom; the darnel, the
sons of the Evil one. The enemy who sowed the 39
darnel is the Devil; the harvest is the close of the
age; the reapers are the angels. As then the darnel 40
is collected together and burnt up with fire, so will it
be at the close of the age. The Son of Man will 41
commission His angels, and they will gather out of
His Kingdom all causes of sin and all who violate
His laws; and these they will throw into the fiery 42
furnace. There will be the weeping and the
gnashing of teeth. Then will the righteous shine out 43
like the sun in their Father's Kingdom. Listen,
every one who has ears!'

'The Treasure'

'The Kingdom of heaven is like 44
treasure buried in the field, which a
man finds, but buries again, and, in his
joy about it, goes and sells all he has and buys that
piece of ground.

'The Pearl'

'Again the Kingdom of heaven is like 45
a jewel merchant who is in quest of
choice pearls. He finds one most costly pearl; 46
he goes away, and though it costs all he has, he
buys it.

'The Draw-net'

'Again the Kingdom of heaven is like 47
a draw-net let down into the sea, which
encloses fish of all sorts. When it is full, 48
they haul it up on the beach, and sit down and collect
the good fish in baskets, while the worthless they
throw away. So will it be at the close of the age. 49
The angels will go forth and separate the wicked
from among the righteous, and will throw them into 50
the fiery furnace. There will be the weeping and
the gnashing of teeth.'

'Have you understood all this?' He asked. 51

'Yes,' they said.

'Then remember,' He said, 'that every Scribe 52
well trained for the Kingdom of heaven is like a
householder who brings out of his storehouse new
things and old.'

A Visit to Nazareth

Jesus concluded this series of parables 53
and then departed. And He came into 54
His own country and proceeded to teach
in their synagogue, so that they were filled with
astonishment and exclaimed,

'Where did he obtain such wisdom, and these
wondrous powers? Is not this the carpenter's 55
son? Is not his mother called Mary? And are
not his brothers, James, Joseph, Simon and Judah?
And his sisters—are they not all living here among 56
us? Where then did he get all this?'

So they turned against Him. 57

But Jesus said to them,

'There is no prophet left without honour except
in his own country and among his own family.'

And He performed but few mighty deeds there 58
because of their want of faith.

The Murder of John the Baptist

About that time Herod the Tetrarch 1 **14**
heard of the fame of Jesus, and he said 2
to his courtiers,

'This is John the Baptist: he has
come back to life; and that is why these miraculous
Powers are working in him.'

For Herod had arrested John, and had put him in 3
chains and imprisoned him, for the sake of Herodias
(his brother Philip's wife), because John would say 4
to him,

'It is not lawful for you to have her.'

And he would have liked to put him to death, but 5
was afraid of the people, because they regarded John
as a Prophet. But when Herod's birthday came, the 6
daughter of Herodias danced before all the company,
and so pleased Herod that with an oath he promised 7
to give her whatever she asked. So she, instigated 8
by her mother, said,

'Give me here on a dish the head of John the
Baptist.'

The king was deeply vexed, yet because of his 9
repeated oath and of the guests at his table he
ordered it to be given her, and he sent and beheaded 10

John in the prison. The head was brought on a 11
dish and given to the young girl, and she took it to
her mother. Then John's disciples went and re- 12
moved the body and buried it, and came and informed
Jesus.

5000 People fed

Upon receiving these tidings, Jesus 13
went away by boat to an uninhabited
and secluded district; but the people heard
of it and followed Him in crowds from the towns by
land. So Jesus left the boat and saw an immense 14
multitude, and felt compassion for them, and cured
those of them who were out of health. But when 15
evening was come, the disciples came to Him, and
said,

'This is an uninhabited place, and the best of the day is now gone; send the people away to go into the villages and buy something to eat.'

'They need not go away,' replied Jesus; 'you 16
yourselves must give them something to eat.'

'We have nothing here,' they said, 'but five 17
loaves and a couple of fish.'

'Bring them here to me,' He said, and He told all 18, 19
the people to sit down on the grass.

Then He took the five loaves and the two fish, and
after looking up to heaven and blessing them, He
broke up the loaves and gave them to the disciples,
and the disciples distributed them to the people.
So all ate, and were fully satisfied. The broken 20
portions that remained over they gathered up, filling
twelve baskets. Those who had eaten were about 21
five thousand adult men, without reckoning women
and children.

Jesus prays in Solitude

Immediately afterwards He made the 22
disciples go on board the boat and cross
to the opposite shore, leaving Him to
dismiss the people. When He had done this, He 23
climbed the hill to pray in solitude. Night came on,
and He was there alone. Meanwhile the boat was 24
far out on the Lake, buffeted and tossed by the waves,
the wind being adverse.

He walks on the Lake

But towards daybreak He went to them, 25
walking over the waves. When the 26
disciples saw Him walking on the waves,
they were greatly alarmed.

'It is a ghost,' they exclaimed, and they cried out
with terror.

But instantly Jesus spoke to them, and said, 27

'There is no danger; it is I; do not be afraid.'

'Master,' answered Peter, 'if it is you, bid me come 28
to you upon the water.'

'Come,' said Jesus. 29

Then Peter climbed down from the boat and
walked upon the water to go to Him. But when 30
he felt the wind he grew frightened, and beginning
to sink he cried out,

'Master, save me.'

Instantly Jesus stretched out His hand and caught 31
hold of him, saying to him,

'Man of little faith, why did you doubt?'

So they climbed into the boat, and the wind lulled; 32
and the men on board fell down before Him and said, 33

'You are indeed God's Son.'

Cures in Gennesaret

When they had crossed over, they put 34
ashore at Gennesaret; and the men of 35
the place, recognizing Him, sent word to
all the country round. So they brought to Him all 36
who were ill, and entreated Him that they might but
touch the tassel of His outer garment; and all who
did so were restored to perfect health.

Purity is inward and spiritual

15 Then there came to Jesus some Phari- 1
sees and Scribes from Jerusalem, who
inquired,

'Why do your disciples transgress the 2
tradition of the Elders by not washing their hands
before meals?'

'Why do you, too,' He retorted, 'transgress God's 3
commands for the sake of your tradition? God 4
said, "HONOUR THY FATHER AND THY MOTHER"
(Exod. xx. 12); and "LET HIM WHO REVILES FATHER
OR MOTHER BE PUT TO DEATH" (Exod. xxi. 17); but 5

you say: "If a man says to his father or mother, 'This thing is consecrated, otherwise you should have received it from me,' he shall be absolved from 6
honouring his father"; and so you have rendered futile God's word for the sake of your tradition.
Hypocrites! Well did Isaiah prophesy of you, 7

'"THIS PEOPLE HONOURS ME WITH THEIR LIPS, 8
WHILE THEIR HEART IS FAR FROM ME;
IN VAIN DO THEY WORSHIP ME, 9
WHILE GIVING AS DOCTRINES THE MERE PRECEPTS OF MEN"' (Isa. xxix. 13).

Then, when He had called the people to Him, 10
Jesus said,

'Hear and understand. It is not what goes into a 11
man's mouth that makes him unclean, but it is what comes out of his mouth that makes him unclean.'

Then His disciples came and said to Him, 12

'Do you know that the Pharisees turned against you when they heard those words?'

'Every plant,' He replied, 'which my Heavenly 13
Father has not planted will be rooted up. Leave 14
them alone. They are blind guides of the blind; and if a blind man leads a blind man, both will fall into some pit.'

'Explain to us this parable,' said Peter. 15

'Are you,' He answered, 'still without intelli- 16
gence? Do you not understand that whatever enters 17
the mouth passes into the stomach and is afterwards ejected from the body? But the things that come 18
out of the mouth proceed from the heart, and it is these that defile the man. For out of the heart pro- 19
ceed wicked scheming, murder, adultery, fornication, theft, perjury, slander. These are the things which 20
make a man unclean; but eating with unwashed hands does not make unclean.'

A Gentile Girl cured

Leaving that place, Jesus withdrew 21
into the neighbourhood of Tyre and Sidon. Here a Canaanitish woman of 22
the district came out and kept crying—

'Master, Son of David, pity me; my daughter is cruelly harassed by a demon.'

But He answered her not a word. Then the 23
disciples came up, and begged Him, saying,

'Send her away, because she keeps crying behind us.'

'I have only been sent to the lost sheep of the 24
house of Israel,' He replied.

Then she came and threw herself at His feet and 25
entreated Him.

'Master, help me,' she said.

'It is not right,' He said, 'to take the children's 26
bread and throw it to the dogs.'

'Be it so, Master,' she said, 'for even the dogs 27
eat the scraps which fall from their masters' tables.'

'O woman,' replied Jesus, 'great is your faith: be 28
it done to you as you desire.'

And from that moment her daughter was restored to health.

Many other Cures

Moving from that district Jesus went 29
along by the Lake of Galilee; and
ascending the hill, He sat there. And 30
great crowds came to Him, bringing with them those who were crippled, blind, dumb, or maimed, and many besides, and they hastened to lay them at His
feet. And He cured them, so that the people were 31
amazed to see the dumb speaking, the maimed with their hands perfect, the lame walking, and the blind seeing; and they gave the glory to the God of Israel.

4000 People fed

Then Jesus called His disciples to Him 32
and said,

'My heart yearns over this mass of people, for it is now the third day that they have been with me and they have nothing to eat. I am unwilling to send them away hungry, lest they should faint on the road.'

'Where can we,' asked the disciples, 'get bread 33
enough in this remote place to satisfy so vast a multitude?'

'How many loaves have you?' Jesus asked. 34

'Seven,' they said, 'and a few small fish.'

So He bade all the people sit down on the ground, 35
and He took the seven loaves and the fish, and after 36
giving thanks He broke them and then distributed
them to the disciples, and they to the people. And 37
they all ate and were satisfied. The broken portions
that remained over they took up—seven full baskets.
Those who ate were 4000 men, without reckoning 38
women and children.

He then dismissed the people, went on board the 39
boat, and came into the district of Magadan.

A Sign from Heaven

Now the Pharisees and Sadducees 1 **16**
came to Him; and, to make trial of Him,
they asked Him to show them a sign
from heaven. He replied, 2

['In the evening you say, "It will be fine weather,
for the sky is red;" and in the morning, "It will 3
be rough weather to-day, for the sky is red and
murky." You learn how to distinguish the aspect
of the sky, but the signs of the times you cannot.] A 4
wicked and apostate generation are eager for a sign;
but none shall be given to them except the sign of
Jonah.'

And He left them and went away.

The Leaven of the Pharisees and Sadducees

When the disciples arrived at the other 5
side of the Lake, they found that they
had forgotten to bring any bread; and 6
when Jesus said to them, 'See to it and
beware of the leaven of the Pharisees and
Sadducees,' they reasoned with one another and re- 7
marked,

'We have not brought any bread.'

Jesus perceived this and said, 8

'What is this discussion among you, you men of
little faith, about having no bread? Do you not 9
yet understand? nor even remember the 5000 men
and the five loaves, and how many basketfuls you
carried away, nor the 4000 and the seven loaves, and 10
how many hampers you carried away? How is it 11

you do not understand that it was not about bread that I spoke to you ? But beware of the leaven of the Pharisees and Sadducees.'

Then they perceived that He had not warned them against leaven, but against the teaching of the Pharisees and Sadducees. 12

Peter confesses Jesus to be the Christ

When He arrived in the neighbourhood of Caesarea Philippi, Jesus questioned His disciples. 13

'Who do people say that the Son of Man is ?' He asked.

'Some say John the Baptist,' they replied ; 'others Elijah ; others Jeremiah or one of the Prophets.' 14

'But you, who do you say that I am ?' He asked again. 15

'You,' replied Simon Peter, 'are the Christ, the Son of the living God.' 16

'Blessed are you, Simon Bar-Jonah,' said Jesus · 'for mere human nature has not revealed this to you, but my Father in heaven. And I tell you that you are Peter, and that upon this Rock I will build my Church, and the might of Hades shall not triumph over it. I will give you the keys of the Kingdom of heaven ; and whatever you bind on earth shall remain bound in heaven, and whatever you loose on earth shall remain loosed in heaven.' 17 18 19

Then He instructed His disciples to tell no one that He was the Christ. 20

Jesus predicts His own Death and Resurrection

From this time Jesus began to explain to His disciples that He must go to Jerusalem, and suffer much cruelty from the Elders and the High Priests and the Scribes, and be put to death, and on the third day be raised to life again. Then Peter took Him aside and began to remonstrate with Him. 21 22

'Master, he said, 'God forbid ; this shall not be your lot.'

But He turned and said to Peter, 23

‘Get behind me, Satan; you are a hindrance to me, because your thoughts are not God’s thoughts, but men’s.’

Self-renunciation the Way to Life

Then Jesus said to His disciples, 24

‘If any one wishes to follow me, let him renounce self and take up his cross, and so be my follower. For whoever 25 desires to save his life shall lose it, and whoever loses his life for my sake shall find it. Why, what 26 benefit will it be to a man if he gains the whole world but forfeits his life? Or what shall a man give to buy back his life? For the Son of Man is to 27 come in the glory of His Father with His angels, and then will He requite every man according to his 28 actions. I tell you in truth that some of those who are standing here will not taste death till they have seen the Son of Man coming in His Kingdom.’

The Transfiguration

17 1 Six days later, Jesus took with Him Peter and the brothers James and John, and brought them up a high mountain to a solitary place. There in their presence His 2 form underwent a change; His face shone like the sun, and His raiment became as white as the light. And suddenly Moses and Elijah appeared to them 3 conversing with Him.

Then Peter said to Jesus, 4

‘Master, it is well for us to be here. If you approve, I will put up three tents here, one for you, one for Moses, and one for Elijah.’

He was still speaking when a luminous cloud 5 spread over them; and a voice was heard from within the cloud, which said,

‘This is My Son the Beloved, in whom is My delight. Listen to Him.’

On hearing this voice, the disciples fell on their 6 faces and were filled with terror. But Jesus came and 7 touched them, and said,

‘Rise and have no fear.’

So they looked up, and saw no one but Jesus. 8

As they were descending the mountain, Jesus laid 9
a command upon them.

'Tell no one,' He said, 'of the sight you have seen
till the Son of Man has risen from the dead.'

The Coming of Elijah

'Why then,' asked the disciples, 'do 10
the Scribes say that Elijah must first
come?'

'Elijah was indeed to come,' He replied, 'and 11
would reform everything. But I tell you that he has 12
already come, and they did not recognize him, but
dealt with him as they chose. And the Son of Man
is about to be treated by them in a similar way.'

Then it dawned upon the disciples that it was John 13
the Baptist about whom He had spoken to them.

Cure of an Epileptic

When they returned to the people, 14
there came to Him a man who fell on his
knees before Him and besought Him.

'Master,' he said, 'have pity on my son, for he is 15
an epileptic and suffers badly. Often he falls into
the fire and often into the water. I brought him 16
to your disciples, and they were not able to cure
him.'

'O unbelieving and perverse generation!' replied 17
Jesus; 'how long shall I be with you? how long
must I bear with you? Bring him to me.'

Then Jesus rebuked the demon, and it came out 18
and left him; and the boy was cured from that
moment.

The Power of Faith

Then the disciples came to Jesus 19
privately and asked Him,

'Why could not we expel the demon?'

'Because your faith is so small,' He replied; 'for 20
I declare to you in truth that if you have faith like
a mustard-seed, you shall say to this mountain,
"Remove from this place to that," and it will remove;
and nothing shall be impossible to you.'
[But an evil spirit of this kind is only driven out by 21
prayer and fasting.]

As they were travelling about in Galilee, Jesus 22
said to them,

Jesus again predicts His own Death and Resurrection

'The Son of Man is about to be betrayed into the hands of men; they 23 will put Him to death, but on the third day He will be raised to life again.'

And they were exceedingly distressed.

He pays the Temple Tax

After their arrival at Capernaum the 24 collectors of the half-shekel came and asked Peter,

'Does not your Teacher pay the half-shekel?'

'Yes,' he replied, and then went into the house. 25 But before he spoke a word Jesus said,

'What think you, Simon? From whom do this world's kings receive customs or capitation tax? from their own children, or from others?'

'From others,' he replied. 26

'Then the children go free,' said Jesus. 'How- 27 ever, lest we offend them, go and throw a hook into the Lake, and take the first fish that comes up. When you open its mouth, you will find a shekel in it: bring that coin and give it to them for yourself and me.'

18

A Lesson in Humility

Just then the disciples came to Jesus 1 and asked,

'Who ranks higher than others in the Kingdom of heaven?'

So He called a young child to Him, and placing 2 him in the midst of them, said, 3

'In truth I tell you that unless you turn and become like little children, you will in no case be admitted into the Kingdom of heaven. Whoever 4 therefore shall humble himself as this young child, is the one who is greatest in the Kingdom of heaven. And whoever for my sake receives one 5 young child such as this, receives me. But whoever 6 shall occasion the fall of one of these little ones who believe in me, it would be better for him to have a millstone hung round his neck and to be drowned in the depths of the sea.

Stones of Stumbling

'Woe to the world because of causes of 7 stumbling! They cannot but occur, but woe to the man through whom such cause

does occur! If your hand or your foot is causing 8
you to fall, cut it off and away with it. It is better
for you to enter crippled in hand or foot into Life
than possessing two sound hands or feet to be
thrown into the fire eternal. And if your eye is 9
causing you to fall, tear it out and away with it; it
is better for you to enter with only one eye into Life
than possessing two eyes to be thrown into the
Gehenna of fire.

'Despise no one.' 'The straying Sheep'

'Beware of despising one of these little 10
ones, for I tell you that in heaven their
angels continually behold the face of
my Father who is in heaven. What do 12
you yourselves think? Suppose a man has a
hundred sheep and one of them strays away, will
he not leave the ninety-nine on the hills and go and
look for the stray one? And if he succeeds in find- 13
ing it, in truth I tell you that he rejoices over it more
than he does over the ninety-nine that have not
gone astray. Just so it is the will of your Father 14
in heaven that not one of these little ones should be
lost.

How to treat a sinning Brother

'If your brother acts wrongly towards 15
you, go and point out his fault to him
when only you and he are there. If he
listens to you, you have gained your
brother. But if he will not listen to you, go again, 16
and ask one or two to come with you, that every
word may be confirmed by two or three witnesses.
If he refuses to hear them, appeal to the church; 17
and if he refuses to hear even the church, regard
him just as you regard a heathen or a tax-gatherer. I 18
in truth tell you all that whatever you bind on earth
will in heaven remain bound, and whatever you
loose on earth will in heaven remain loosed. I also 19
in truth tell you that if two of you here on earth
agree together concerning anything that they shall ask,
the prayer shall be granted by my Father who is in
heaven. For where there are two or three assembled 20
in my name, there am I in the midst of them.'

How often must we forgive

At this point Peter came to Him with the question, 21

'Master, how often shall my brother act wrongly towards me and I forgive him ? seven times ?'

'I do not say seven times,' answered Jesus, 'but seventy times seven. 22

The unmerciful Servant

'For this reason the Kingdom of heaven may be compared to a king who determined to have a settlement of accounts with his servants. But as soon as he began the settlement, one was brought before him who owed 10,000 talents, and was unable to pay. So his master ordered that he and his wife and children and everything that he had should be sold, and payment be made. The servant therefore falling down, prostrated himself at his feet and entreated him. 23 24 25 26

'"Only give me time," he said, "and I will pay you the whole."

'Whereupon his master, touched with compassion, set him free and forgave him the debt. But no sooner had that servant gone out, than he met with one of his fellow servants who owed him 100 shillings ; and seizing him by the throat and nearly strangling him he exclaimed, 27 28

'"Pay me all you owe."

'His fellow servant therefore fell at his feet and entreated him : 29

'"Only give me time," he said, "and I will pay you."'

'He would not, however, but went and threw him into prison until he should pay what was due. His fellow servants, therefore, seeing what had happened, were exceedingly angry ; and they came and told their master all that had happened. At once his master called him and said, 30 31 32

'"Wicked servant, I forgave you all that debt, because you entreated me : ought not you also to have had pity on your fellow servant, just as I had pity on you ?" 33

‘ So his master, greatly incensed, handed him over 34
to the gaolers until he should pay all he owed him.

‘ In the same way my Heavenly Father will deal 35
with you all, if you do not from the heart each one
forgive his brother.’

Jesus leaves Galilee

19

When Jesus had finished these sayings, 1
He removed from Galilee and came into
that part of Judaea which lay beyond
the Jordan. And a vast multitude fol- 2
lowed Him, and He cured them there.

A Question about Divorce

Then came some of the Pharisees to 3
Him to put Him to the proof by the
question,

‘ Has a man a right to divorce his wife
for any sort of reason ? ’

‘ Have you not read,’ He replied, ‘ that He who 4
made them “ MADE THEM ” from the beginning
“ MALE AND FEMALE ” (Gen. i. 27), and said, “ FOR THIS 5
REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER
AND CLING TO HIS WIFE, AND THE TWO SHALL BE
ONE ” ? (Gen. ii. 24). Thus they are no longer two, 6
but one. What therefore God has joined together,
let not man separate.’

‘ Why then,’ said they, ‘ did Moses command the 7
husband to give her a written notice of divorce,
and send her away ? ’ (Deut. xxiv. 1).

‘ Moses,’ He replied, ‘ in consideration of your 8
stubborn hearts permitted you to put away your
wives, but it was not so from the beginning. I tell 9
you that whoever divorces his wife for any reason
except her unchastity, and marries another woman,
commits adultery.’

‘ If this is a man’s position in regard to his wife,’ 10
said the disciples to Him, ‘ it is better not to marry.’

‘ It is not every man,’ He replied, ‘ who can 11
receive this teaching, but only those on whom the
grace has been bestowed. There are men who from 12
their birth have been disabled from marriage, others
who have been so disabled by men, and others who
have disabled themselves for the sake of the Kingdom

of heaven. He who is able to receive this, let him
receive it.'

Little Children welcomed and blessed

Then young children were brought to 13
Him that He should put His hands on
them and pray; but the disciples interfered.
Jesus however said, 14
'Let the little children come to me, and do not
hinder them; for it is to those who are childlike that
the Kingdom of heaven belongs.'

So He laid His hands upon them and went away. 15

Eternal Life

'Teacher,' said one man, coming up 16
to Him, 'what good thing shall I do in
order to win the Life Eternal?'

'Why do you ask me,' He replied, 'about the 17
thing that is good? There is One who is truly good.
But if you desire to enter into Life, keep the
Commandments.'

'Which Commandments?' he asked. 18

Jesus answered,
'"THOU SHALT NOT KILL"; "THOU SHALT NOT
COMMIT ADULTERY"; "THOU SHALT NOT STEAL";
"THOU SHALT NOT LIE IN GIVING EVIDENCE";
"HONOUR THY FATHER AND THY MOTHER" (Exod. 19
xx. 12-16; Deut. v. 16-20); and "THOU SHALT
LOVE THY NEIGHBOUR AS MUCH AS THYSELF"'
(Lev. xix. 18).

All of these,' said the young man, 'I have carefully 20
obeyed. What do I still lack?'

'If you desire to be perfect,' replied Jesus, 'go and 21
sell all that you have, and give to the poor, and you
shall have wealth in heaven; and come and follow
me.'

On hearing these words the young man went away 22
sad; for he had much property.

So Jesus said to His disciples, 23
'I tell you in truth that it will be hard for a rich
man to enter the Kingdom of heaven.

The Dangers of Wealth

Yes, I tell you, it is easier for a camel to 24
go through the eye of a needle than for a
rich man to enter the Kingdom of God.'

These words utterly amazed the disciples, and they asked, 25

'Who then can be saved?'

Jesus looked at them and said, 26

'With men this is impossible, but with God everything is possible.'

Self-sacrifice for Christ enriches

Then Peter said to Jesus, 27

'See, we have given up everything and followed you; what then shall be our reward?'

'I tell you in truth,' replied Jesus, 'that in the 28 New Creation, when the Son of Man has taken His seat on His glorious throne, all of you who have followed me shall also sit on twelve thrones and judge the twelve tribes of Israel. And whoever has 29 forsaken houses, or brothers or sisters, or father or mother, or children or lands, for my sake, shall receive many times as much and shall have as his inheritance eternal Life.

'But many who are now first shall be last, and 30 many who are now last shall be first.

'The Vineyard Labourers'

20 1 'For the Kingdom of heaven is like the owner of an estate who went out early in the morning to hire men to work in his vineyard, and having made an agreement 2 with them for a shilling a day, sent them into his vineyard. Going out about nine o'clock he saw others 3 loitering in the market-place. To these also he said, 4

'"You also, go into the vineyard, and whatever is right I will give you."

'So they went. Again about twelve, and about 5 three o'clock, he went out and did the same. And 6 going out about five o'clock he found others loitering, and he asked them,

'"Why have you been standing here all day long, doing nothing?"

'"Because no one has hired us," they replied. 7

'"You also, go into the vineyard," he said.

'When evening came, the owner of the vineyard 8 said to his steward,

‘ “ Call the men and pay them their wages. Begin
with the last set and finish with the first.”

‘ When those came who had begun at five o’clock, 9
they received a shilling apiece ; and when the first 10
came, they expected to get more, but they also each
got the shilling. So when they had received it, they 11
grumbled against the employer, saying,

‘ “ These who came last have done only one hour’s 12
work, and you have put them on a level with us who
have worked the whole day and have borne the
scorching heat.”

‘ “ My friend,” he answered to one of them, “ I 13
am doing you no injustice. Did you not agree with
me for a shilling ? Take your money and go. I 14
choose to give this last comer just as much as I give
you. Have I not a right to do what I choose with my 15
own property ? Or are you envious because I am
generous ? ”

‘ So the last shall be first, and the first last.’ 16

Jesus a third time predicts His Death and Resurrection

Jesus was now going up to Jerusalem, 17
and He took the twelve disciples aside by
themselves, and on the way He said to
them,

‘ We are going up to Jerusalem, and 18
there the Son of Man shall be betrayed to the High
Priests and Scribes. They shall condemn Him to 19
death, and hand Him over to the Gentiles to be
mocked and scourged and crucified ; and on the third
day He shall be raised to life.’

Preeminence in the Kingdom

Then the mother of the sons of 20
Zebedee came to Him with her sons,
and knelt before Him to make a request
of Him.

‘ What is it you desire ? ’ He asked. 21

‘ Command,’ she replied, ‘ that these my two sons
may sit one at your right hand and one at your left
in your Kingdom.’

‘ You know not what you are asking,’ said Jesus ; 22
‘ can you drink out of the cup from which I am about
to drink ? ’

'We can,' they replied.

'You shall drink out of my cup,' He said, 'but a 23 seat at my right hand or at my left it is not mine to give, but it belongs to those for whom it has been reserved by my Father.'

The other ten heard of this, and their indignation 24 was aroused against the two brothers.

Humble Service is true Greatness

But Jesus called them to Him, and said, 25 'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it 26 be among you; but whoever desires to be great among you must be your servant, and whoever desires 27 to be first among you must be your bondservant; just 28 as the Son of Man came not to be served but to serve, and to give His life as the redemption-price for many.'

Two blind Men receive Sight

As they were leaving Jericho, with an 29 immense crowd following Him, two blind 30 men sitting by the roadside heard that it was Jesus who was passing by, and cried aloud,

'Master, Son of David, pity us.'

The people angrily tried to silence them, but they 31 cried all the louder.

'Master, Son of David, pity us,' they said.

So Jesus stood still and summoned them. 32

'What shall I do for you?' He asked.

'Master, let our eyes be opened,' they replied. 33

Moved with compassion, Jesus touched their eyes, 34 and immediately they regained their sight and followed Him.

An Ass and its Colt are borrowed

21 When they were come near Jerusalem 1 and had arrived at Bethphage and the Mount of Olives, Jesus sent two of the disciples on in front, saying to them, 2

'Go to the village you see facing you, and at once you will find a she-ass tied up and a colt with it. Untie it and bring them to me. And if any one says 3 anything to you, say, "The Master needs them," and he will at once send them.'

This took place in order that the Prophet's prediction might be fulfilled : 4

'TELL THE DAUGHTER OF ZION, 5
"SEE, THY KING IS COMING TO THEE,
GENTLE, AND MOUNTED ON AN ASS,
ON A COLT THE FOAL OF A BEAST OF BURDEN"'
(Isa. lxii. 11 ; Zech. ix. 9).

Jesus rides into Jerusalem

So the disciples went and did as Jesus 6
had instructed them : they brought the 7
she-ass and the foal, and threw their
outer garments on them. So He sat
thereon ; and most of the crowd kept spreading their 8
garments along the road, while others cut branches
from the trees and carpeted the road with them, and 9
the multitudes—some of the people preceding Him,
and some following—sang aloud,

'HOSANNA TO THE SON OF DAVID !
BLESSED BE HE WHO COMES IN THE LORD'S NAME !
HOSANNA IN THE HIGHEST !' (Ps. cxviii. 25, 26).

When He entered Jerusalem, the whole city was 10
thrown into commotion, every one inquiring,

'Who is this ?'

'This is Jesus, the Prophet, from Nazareth in 11
Galilee,' replied the crowds.

The Dealers driven from the Temple

Entering the Temple, Jesus drove out 12
all who were buying and selling there,
and overturned the money-changers'
tables and the seats of the dove-dealers.

'It is written,' He said, '"MY HOUSE SHALL BE 13
CALLED THE HOUSE OF PRAYER" (Isa. lvi. 7), but you
are making it A ROBBERS' CAVE' (Jer. vii. 11).

And the blind and the lame came to Him in the 14
Temple, and He cured them.

But when the High Priests and the Scribes saw 15
the wonderful things that He had done and the
children who were crying aloud in the Temple,
'HOSANNA TO THE SON OF DAVID,' they were filled
with indignation.

'Do you hear,' they asked Him, 'what these 16
children are saying ?'

'Yes,' He replied; 'have you never read, "OUT OF THE MOUTHS OF INFANTS AND OF BABES AT THE BREAST THOU HAST PERFECTED PRAISE"?' (Ps. viii. 2).

So He left them and went out of the city to Bethany 17
and passed the night there.

A Fig-tree cursed

Early in the morning as He was on His 18
way to return to the city He was hungry,
and seeing a fig-tree on the road-side He 19
went up to it, but found nothing on it but leaves.

'On you,' He said, 'no fruit shall ever again grow.'

And immediately the fig-tree withered away.

When the disciples saw it they exclaimed in 20
astonishment,

'How in a moment the fig-tree has withered away!'

'I tell you in truth,' said Jesus, 'that if you have 21
faith and waver not, you shall not only perform
such a miracle as this of the fig-tree, but even if you
say to this mountain, "Arise, and hurl yourself into the
sea," it shall be done; and everything, whatever it 22
be, that you ask for in your prayers, if you have
faith, you shall obtain.'

The Leaders of the People silenced

He entered the Temple; and while He 23
was teaching, the High Priests and the Elders of the people came to Him and asked Him,

'By what authority are you doing these things? and who gave you this authority?'

'I also will put a question to you,' replied Jesus, 24
'and if you answer me, I in turn will tell you by what
authority I do these things. John's baptism, whence 25
was it?—was it from heaven or from men?'

So they debated the matter among themselves.

'If we say "from heaven,"' they argued, 'he
will say, "Why then did you not believe him?" and if 26
we say "from men" we have the people to fear, for
they all hold John to have been a Prophet.'

So they answered Jesus, 27

'We do not know.'

'Nor do I tell you,' He replied, 'by what authority I do these things.'

Disobedience: apparent and real

'But give me your judgement. There 28
was a man who had two sons. He came
to the first of them, and said,

'"My son, go and work in the vineyard to-day."

'"I will not," he replied. 29

'But afterwards he was sorry, and went. He came 30
to the second and spoke in the same manner. His
answer was,

'"I will go, Sir."

'But he did not go. Which of the two did as his 31
father desired?'

'The first,' they said.

'I tell you,' replied Jesus, 'that the tax-gatherers
and the harlots are entering the Kingdom of God
in front of you. For John came to you and kept to 32
the path of righteousness, and you put no faith in
him: the tax-gatherers and the harlots did put faith
in him, and you, though you saw this did not even
repent afterwards and believe him.

'The wicked Vine-dressers'

'Listen to another parable. There was 33
a householder who planted a vineyard,
made a fence round it, dug a wine-tank
in it, and built a watchtower; then let
the place to vine-dressers, and went abroad. When 34
vintage-time approached, he sent his servants to the
vine-dressers to receive his share of the grapes; but 35
the vine-dressers seized the servants, and one they
cruelly beat, one they killed, one they pelted with
stones. Again he sent another party of servants 36
more numerous than the first; and these they
treated in the same manner. Later still he sent to 37
them his son, saying,

'"They will respect my son."

'But the vine-dressers, when they saw the son, 38
said to one another,

'"Here is the heir: come, let us kill him and get
his inheritance."

'So they seized him, flung him out of the vineyard, 39
and killed him. When then the owner of the vine- 40
yard comes, what will he do to those vine-dressers?'

'He will put the wretches to a wretched death,' 41
was the reply, 'and will entrust the vineyard to other vine-dressers, who will render the produce to him at the vintage season.'

'Have you never read in the Scriptures,' said Jesus. 42

'"THE STONE WHICH THE BUILDERS REJECTED
HAS BECOME THE CORNERSTONE:
THIS CAME FROM THE LORD,
AND IT IS WONDERFUL IN OUR EYES"?
(Ps. cxviii. 22, 23).

'That, I tell you, is the reason why the Kingdom 43
of God will be taken away from you, and given to a
nation producing the fruits of it. He who falls on this 44
stone will be severely hurt; but he on whom it falls will be utterly crushed.'

After listening to His parables the High Priests and 45
the Pharisees perceived that He was speaking about
them; but though they were eager to lay hands upon 46
Him, they were afraid of the people, for by them He was regarded as a Prophet.

'The King's Wedding Feast'

22 Again Jesus spoke to them in parables. 1
'The Kingdom of heaven,' He said, 2
'may be compared to a king who celebrated
the marriage of his son, and sent his ser- 3
vants to call the invited guests to the wedding feast, but they were unwilling to come.

'Again he sent other servants with a message to 4
those who were invited.

'"My banquet is now ready," he said, "my bullocks and fat cattle are killed, and every preparation is made: come to the wedding."

'They however gave no heed, but went, one to his 5
home in the country, another to his business; and the 6
rest seized the king's servants, maltreated them, and
murdered them. So the king's anger was stirred, and 7
he sent his troops and destroyed those murderers and
burnt their city. Then he said to his servants, 8

'"The wedding banquet is ready, but those who were invited were unworthy of it. Go out therefore 9 to the byways, and invite everybody you meet to the wedding."

'So they went out into the roads and gathered 10 together all they could find, both bad and good, and the banqueting-hall was filled with guests.

'Now the king came in to see the guests; and 11 among them he noticed one who was not wearing a wedding robe.

'"My friend," he said, "how is it that you came 12 in here without a wedding robe?"

'The man was speechless. Then the king said to 13 the servants,

'"Bind him hand and foot and fling him into the darkness outside: there will be the weeping and the gnashing of teeth."

'For there are many called, but few chosen.' 14

A Question about Tribute

Then the Pharisees went and consulted 15 together how they might entrap Him in His talk. So they sent to Him their 16 disciples together with the Herodians; who said,

'Rabbi, we know that you are truthful and that you truly teach God's Way; and you pay no special regard to any one, since you do not consider men's outward appearance. Give us your judgement 17 therefore: is it allowable for us to pay a poll-tax to Caesar, or not?'

Perceiving their wickedness, Jesus replied, 18

'Why are you hypocrites trying to ensnare me? 19 Show me the tribute coin.'

So they brought Him a shilling.

'Whose likeness and inscription,' He asked, 'is 20 this?'

'Caesar's,' they replied. 21

'Pay therefore,' He rejoined, 'what is Caesar's to Caesar; and what is God's to God.'

They heard this, and were astonished; then left 22 Him, and went their way.

A Question about the Resurrection

On the same day a party of Sadducees came to Him, contending that there is no resurrection. And they put this case to Him. 23

'Rabbi,' they said, 'Moses enjoined, "IF A MAN DIE CHILDLESS, HIS BROTHER SHALL MARRY HIS WIDOW, AND RAISE UP A FAMILY FOR HIM" (Deut. xxv. 5). 24
Now we had among us seven brothers. The eldest of them married, but died childless, leaving his wife to his brother. 25
So also did the second and the third, down to the seventh. 26
The woman also died, after surviving them all. 27
At the Resurrection, therefore, whose wife of the seven will she be? for they all married her.' 28

The reply of Jesus was, 29

'You are in error through ignorance of the Scriptures and of the power of God.
In the Resurrection, neither do men marry nor are women given in marriage, but they are like angels in heaven. 30
But as to the Resurrection of the dead, have you never read what was spoken to you by God, 31
"I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB"? (Exod. iii. 6). He is not the God of the dead, but of the living.' 32

All the crowd heard this, and were filled with amazement at His teaching. 33

Love, the supreme Law

Now the Pharisees came up when they heard that He had silenced the Sadducees, 34
and one of them, an expounder of the Law, asked Him as a test question, 35

'Rabbi, which is the greatest Commandment in the Law?' 36

He answered, '"THOU SHALT LOVE THE LORD THY GOD WITH THY WHOLE HEART, THY WHOLE SOUL, AND THY WHOLE MIND" (Deut. vi. 5). 37
This is the greatest and foremost Commandment. 38
And the second is similar to it: "THOU SHALT LOVE THY NEIGHBOUR AS MUCH AS THYSELF" (Lev. xix. 18). 39
The whole of the Law and the Prophets is summed up in these two Commandments.' 40

'David's Son' and 'David's Lord'

While the Pharisees were still assembled 41
there, Jesus put a question to them.

'What think you about the Christ,' 42
He said, 'whose son is He?'

'David's,' they replied.

'How then,' He asked, 'does David, in the Spirit, 43
call Him Lord, when he says,

'"THE LORD SAID TO MY LORD, 44
SIT AT MY RIGHT HAND
UNTIL I HAVE PUT THY FOES BENEATH THY FEET"?
(Ps. cx. 1).

'If therefore David calls Him Lord, how can He be 45
his son?' No one could say a word in reply; nor 46
from that day did any one venture to put a question
to Him.

Scribes and Pharisees denounced

23 Then Jesus addressed the crowds and 1
His disciples.

'The Scribes,' He said, 'and the Phari- 2
sees sit in the chair of Moses. Therefore 3
do and observe everything that they command you; but
do not imitate their actions, for they talk but do
nothing. Heavy and cumbrous burdens they bind 4
together and load men's shoulders with, while as
for themselves, not with one finger do they choose
to shift them. Everything they do is with a view 5
to being observed by men; for they widen their
phylacteries, and make their tassels large, and love
the best places at dinner-parties, and the best seats 6
in the synagogues, and like to be bowed to in places 7
of public resort, and to be addressed by men as
"Rabbi."

'As for you, do not accept the title of "Rabbi," 8
for one alone is your Teacher, and you are all brothers.
And call no one on earth "Father," for One alone is 9
your Father—the Heavenly Father. And do not 10
accept the name of "leaders," for your Leader is one
alone—the Christ. He who is the greatest among you 11
shall be your servant; and one who uplifts himself 12
shall be humbled, while one who humbles himself
shall be uplifted.

'But woe to you, Scribes and Pharisees, hypocrites, 13
for you lock the door of the Kingdom of heaven
against men; you yourselves do not enter, nor do you
allow those to enter who are seeking to do so.

'Woe to you, Scribes and Pharisees, hypocrites, 15
for you scour sea and land in order to make one
proselyte; and when he is gained, you make him
twice as much a son of Gehenna as yourselves

'Woe to you, you blind guides, who say, 16

'"Whoever swears by the Sanctuary it is nothing;
but whoever swears by the gold of the Sanctuary, is
bound by the oath."

'Blind fools! Why, which is greater—the gold, 17
or the Sanctuary which has made the gold holy? And 18
you say,

'"Whoever swears by the altar, it is nothing;
but whoever swears by the offering lying on it is bound
by the oath."

'You are blind! Why, which is greater—the 19
offering, or the altar which makes the offering holy?
He who swears by the altar swears both by it and by 20
everything on it; he who swears by the Sanctuary 21
swears both by it and by Him who dwells in it; and 22
he who swears by heaven swears both by the throne
of God and by Him who sits upon it.

'Woe to you, Scribes and Pharisees, hypocrites, 23
for you pay the tithe on mint, dill, and cummin,
while you have neglected the weightier require-
ments of the Law—justice, mercy, and faithful
dealing. These things you ought to have done, yet
without leaving the others undone. You blind 24
guides, straining out the gnat while you gulp down
the camel!

'Woe to you, Scribes and Pharisees, hypocrites, for 25
you wash clean the outside of the cup and dish, while
within they are full of greed and self-indulgence.
Blind Pharisee, first wash clean the inside of the 26
cup and dish, that the outside may be clean also.

'Woe to you, Scribes and Pharisees, hypocrites, 27
for you are just like whitewashed sepulchres, the

outside of which pleases the eye, though inside they are full of dead men's bones and of all that is unclean. The same is true of you: outwardly you 28
seem to the human eye to be good and honest men, but, within, you are full of insincerity and lawlessness.

'Woe to you, Scribes and Pharisees, hypocrites, 29
for you build the sepulchres of the Prophets and keep in order the tombs of the righteous; and your boast is, 30

'"If we had lived in the time of our forefathers, we should not have shared with them in the murder of the Prophets."

'So you bear witness against yourselves that you 31
are descendants of those who murdered the Prophets. Fill up the measure of your forefathers. O serpents, 32, 33
O brood of vipers, how are you to escape condemnation to Gehenna?

'For this reason I am sending to you prophets 34
and wise men and scribes. Some of them you will put to death—nay, crucify; some of them you will flog in your synagogues and chase from town to town; that all the innocent blood shed upon earth 35
may come on you, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah whom you murdered between the Sanctuary and the altar. I tell you in solemn truth that all these things will 36
come upon the present generation.

Jesus grieves over Jerusalem

'O Jerusalem! Jerusalem! You that 37
murder the Prophets and stone those who have been sent to you! How often have I desired to gather your children to me, as a hen gathers her chickens under her wings, and you would not come! See, your house will 38
now be left to you desolate! For I tell you that 39
you will never see me again until you say, "BLESSED BE HE WHO COMES IN THE NAME OF THE LORD"' (Ps. cxviii. 26).

Jesus predicts the Destruction of the Temple

24 1 Jesus had left the Temple and was going on His way, when His disciples came and called His attention to the Temple buildings.

'You see all these?' He replied; 'in solemn 2
truth I tell you that there will not be left here one
stone upon another that shall not be pulled down.'

Christ's Return at the End of the Age

Now when He was seated on the 3
Mount of Olives, away from the crowd,
the disciples came to Him, and said,

'Tell us when this will be; and what
will be the sign of your coming and of the close of
the age?'

'Take care that no one misleads you,' answered 4
Jesus; 'for many will come assuming my name and 5
saying, "I am the Christ"; and they will mislead
many. And you are to hear of wars and rumours of 6
wars. See that you be not alarmed, for such things
must be; but the end is not yet. FOR NATION WILL 7
RISE IN ARMS AGAINST NATION, KINGDOM AGAINST
KINGDOM (Isa. xix. 2), and there will be famines and
earthquakes in various places; but all these are but 8
like the earliest pains of childbirth.

Persecution, Apostasy, and world-wide Preaching

'At that time they will deliver you up 9
to punishment and will put you to death;
and you will be objects of hatred to all
the nations on account of my name.
Then will many turn against me, and 10
they will betray one another and hate one another.
Many false prophets will rise up and mislead many; 11
and because of the spread of lawlessness the love of 12
the great majority will grow cold; but he who stands 13
firm to the end shall be saved. And this gospel of 14
the Kingdom shall be proclaimed throughout the
whole world to set the evidence before all the
Gentiles; and then the end will come.

'The Abomination of Desolation'

'When, then, you see (to use the 15
language of the Prophet Daniel) the
"ABOMINATION OF DESOLATION" (Dan.
ix. 27), standing in the Holy Place'—
let the reader observe those words—'then let those 16
who are in Judaea escape to the hills; any one on 17
the roof should not go down to fetch his things from
the house; nor any one in the fields go home to 18

fetch his cloak. Alas for the women who at that 19
time are with child or have infants at the breast!

Unparalleled Distress

'But pray that your flight may not be in winter, 20
nor on the Sabbath; for it WILL BE a time 21
of great SUFFERING, SUCH AS NEVER HAS
BEEN FROM THE BEGINNING OF THE WORLD
TILL NOW (Dan. xii. 1), and assuredly never will be
again. And if those days had not been cut short, 22
no one would escape; but for the sake of the elect
those days will be cut short.

The Coming of the Son of Man

'If at that time any one should say to 23
you, "See, here is the Christ!" or
"Here!" give no credence to it. For 24
there will rise up false Christs and false
prophets, displaying wonderful signs and prodigies,
so as to deceive, if possible, even the elect. Re- 25
member, I have forewarned you. If therefore they 26
should say to you, "See, He is in the Desert!" do
not go out there: or "See, He is in the inner-
room!" do not believe it. For just as the lightning 27
flashes in the east and shoots to the west, so will be
the coming of the Son of Man. Wherever the dead 28
body is, there will the vultures flock together.

'But immediately after those times of distress THE 29
SUN WILL BE DARKENED, THE MOON WILL NOT SHED
HER LIGHT, THE STARS WILL FALL FROM HEAVEN, AND
THE FORCES WHICH CONTROL THE HEAVENS WILL BE
DISORDERED (Isa. xiii. 10; xxxiv. 4). Then shall 30
appear the Sign of the Son of Man in the sky; and
THEN SHALL ALL THE NATIONS OF THE EARTH LAMENT
(Zech. xii. 12), when they see THE SON OF MAN
COMING ON THE CLOUDS OF HEAVEN (Dan. vii. 13)
with great power and glory. And He will send out 31
His angels WITH A LOUD TRUMPET-BLAST (Isa. xxvii.
13), and THEY WILL BRING together the elect to Him
FROM NORTH, SOUTH, EAST AND WEST—FROM ONE
EXTREMITY OF THE WORLD TO THE OTHER (Deut.
xxviii. 64; xxx. 4).

'Now learn from the fig-tree the lesson it teaches. 32
As soon as its branches have become soft and it is

bursting into leaf, you all know that summer is near.
So also, when you see all these signs, you may be 33
sure that it is near, at your very door. I tell you 34
in solemn truth that the present generation will certainly not pass away until all this has taken place.
Sky and earth will pass away, but my words shall not 35
pass away.

'But as to that day and hour no one knows—not 36
even the angels of heaven, nor the Son, but the
Father alone. For as it was in the time of Noah 37
(Gen. vii.), so it will be at the Coming of the Son of
Man. At that time, before the Deluge, men were 38
busy eating and drinking, taking wives or giving
them, up to the very day when Noah entered the
Ark, nor did they realise any danger till the Deluge 39
came and swept them all away; so will it be at the
Coming of the Son of Man. Then will two men be 40
in the field: one will be taken away, and one left
behind. Two women will be grinding at the mill- 41
stone: one will be taken away, and one left behind.
Keep watch therefore, for you do not know the day 42
on which your Lord is coming. But of this be 43
assured, that if the master of the house had known
the hour at which the robber was coming, he would
have kept awake, and not have allowed his house to
be broken into. Therefore you also must be ready; 44
for it is at a time when you do not expect Him that
the Son of Man will come.

Faithful and unfaithful Servants

'Who therefore is the faithful and 45
prudent servant whom his master has
put in charge of his household to give
them their rations at the appointed time?
Blessed is that servant whom his master when he 46
comes shall find so doing! In solemn truth I tell 47
you that he will give him the management of all his
property. But if the man, being a bad servant, 48
should say in his heart, "My master is a long time
in coming," and should begin to beat his fellow ser- 49
vants, while he eats and drinks with drunkards; the 50
master of that servant will arrive on a day when he

is not expecting him and at an hour of which he is
unaware. He will cut him asunder, and will assign 51
him a place among the hypocrites : there will be the
weeping and the gnashing of teeth.

The wise and foolish Bridesmaids

‘Then will the Kingdom of heaven 1 25
be found to be like ten bridesmaids who
took their torches and went out to meet
the bridegroom. Five of them were 2
foolish and five were wise. For the foolish, when 3
they took their torches, did not provide themselves
with oil ; but the wise, besides their torches, took 4
oil in their flasks. The bridegroom was a long time 5
in coming, so that meanwhile they all became drowsy
and fell asleep. But at midnight there was a loud 6
cry,

‘“The bridegroom ! Go out and meet him !”

‘Then all those bridesmaids roused themselves 7
and trimmed their torches.

‘“Give us some of your oil,” said the foolish ones 8
to the wise, “for our torches are going out.”

‘“But perhaps,” replied the wise, “there will 9
not be enough for all of us. Go to the dealers rather,
and buy some for yourselves.”

‘So they went to buy. But meanwhile the bride- 10
groom came ; those bridesmaids who were ready
went in with him to the wedding banquet ; and the
door was shut.

‘Afterwards the other bridesmaids came and cried, 11
‘“Sir, Sir, open the door to us.”

‘“In truth I tell you,” he replied, “I do not know 12
you.”

‘Keep watch therefore ; for you know neither the 13
day nor the hour.

Privilege and Responsibility

‘Why, it is like a man who, when 14
going on his travels, called his servants
and entrusted his property to their care.
To one he gave five talents, to another 15
two, to another one—to each according to his
capacity ; and then started from home. Without 16
delay the one who had received the five talents went

and employed them in business, and gained five
more. In the same way he who had the two gained 17
two more. But the man who had received the one 18
went and dug a hole and buried his master's money.

'After a long lapse of time the master of those 19
servants returned, and had a reckoning with them.
The one who had received the five talents came and 20
brought five more, and said,

'"Sir, it was five talents that you entrusted to
me: see, I have gained five more."

'"You have done well, good and trustworthy ser- 21
vant," replied his master; "you have been trustworthy
in the management of a little, I will put you in charge
of much. Come and share the joy of your master."

'The second, who had received the two talents, 22
came and said,

'"Sir, it was two talents you entrusted to me:
see, I have gained two more."

'"Good and trustworthy servant, you have done 23
well," his master replied; "you have been trust-
worthy in the management of a little, I will put you
in charge of much. Come and share the joy of your
master."

'Next, the man who had the one talent in his 24
keeping came and said,

'"Sir, I knew you to be a severe man, reaping where
you had not sown and garnering what you had not win-
nowed. So being afraid I went and buried your talent 25
in the ground: here you have what belongs to you."

'"You bad and slothful servant," replied his 26
master, "did you know that I reap where I have
not sown, and garner what I have not winnowed?
Your duty then was to deposit my money in some 27
bank, and so when I came I should have got back my
money with interest. So take away the talent from 28
him, and give it to the man who has the ten." (For 29
to every one who has, more shall be given, and
he shall have abundance; but from him who has
nothing, even what he has shall be taken away.)
"But as for this worthless servant, put him out into 30

the darkness outside: there will be the weeping and the gnashing of teeth."

The Great Assize

'When the Son of Man comes in His glory, and all the angels with Him, then 31
will He sit upon His glorious throne, and 32
all the nations will be gathered into His presence. And He will separate them from one another, just as
a shepherd separates the sheep from the goats; and 33
will make the sheep stand at His right hand, and the goats at His left.

'Then the King will say to those at His right, 34

'"Come, my Father's blessed ones, inherit the Kingdom prepared for you ever since the creation
of the world. For I was hungry, and you gave me 35
food; I was thirsty, and you gave me drink; I was a
stranger, and you gave me a welcome; I was ill-clad, 36
and you clothed me; I was ill, and you visited me; I was in prison, and you came to see me."

'"When, Lord," the righteous will reply, "did we 37
see Thee hungry, and feed Thee; or thirsty, and
give Thee drink? When did we see Thee a stranger, 38
and give Thee a welcome? or ill-clad, and clothe
Thee? When did we see Thee ill or in prison, and 39
come to see Thee?"

'And the King will answer them, 40

'"In truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself."

'Then will He say to those at His left, 41

'"Begone from me, with the curse resting upon you, into the eternal fire, which has been prepared for
the Devil and his angels. For I was hungry, and you 42
gave me nothing to eat; thirsty, and you gave me
nothing to drink; a stranger, and you gave me no 43
welcome; ill-clad, and you clothed me not; ill or in prison, and you visited me not."

'Then will they also answer, 44

'"Lord, when did we see Thee hungry or thirsty or a stranger or ill-clad or ill or in prison, and not come to serve Thee?"

'Then He will reply, 45

'"In truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me."

'And these shall go away into eternal punishment, 46 but the righteous into eternal life.'

When Jesus had ended all these sayings, He said to 1 **26** His disciples.

'You know that in two days' time the Passover 2 comes. And the Son of Man will be delivered up to be crucified.'

The Plot to murder Jesus

Then the High Priests and Elders of 3
the people assembled in the court of the
palace of the High Priest Caiaphas, and 4
consulted how to get Jesus into their
power by stratagem and to put Him to death. But 5
they said,

'Not during the Festival, lest there be a riot among the people.'

Affection's costly Gift

Now when Jesus was come to Bethany 6
and was at the house of Simon the Leper,
a woman came to Him with an alabaster 7
jar of very costly perfume, which she poured over His head as He reclined at table.

'Why such waste?' indignantly exclaimed the dis- 8
ciples on seeing it; 'this might have been sold for a 9
considerable sum, and the money given to the poor.'

Jesus heard it, and said to them, 10

'Why are you vexing her? It is a gracious thing
that she has done to me. The poor you always have 11
with you, but me you have not always. In pouring 12
this ointment over me, her object was to prepare me
for burial. In solemn truth I tell you that wherever in 13
the whole world this gospel shall be proclaimed, this deed of hers shall be spoken of in memory of her.'

The Treachery of Judas

At that time one of the twelve, called 14
Judas Iscariot, went to the High Priests 15
and said, 'What are you willing to give
me if I betray him to you?'

So they weighed out to him thirty shekels (Zech.

xi. 12), and from that moment he was on the watch 16
for an opportunity to betray Him.

The Disciples prepare the Passover

On the first day of the Unleavened 17
Bread the disciples came to Jesus with the
question,

'Where shall we make preparations for
you to eat the Passover ?'

'Go into the city,' He replied, 'to a certain man, 18
and tell him, "The Teacher says, My time is close at
hand. It is at your house that I shall keep the Passover with my disciples."'

The disciples did as Jesus directed them, and got 19
the Passover ready.

'The last Supper.' The Traitor indicated

When evening came, He was at table 20
with the twelve disciples, and the meal 21
was proceeding, when Jesus said,

'In solemn truth I tell you that one of
you will betray me.'

Intensely grieved they began one after another to 22
ask Him,

'Can it be I, Master ?'

'One who has dipped his fingers in the bowl with 23
me,' He answered, 'is the man who will betray me.
The Son of Man goes His way as is written concern- 24
ing Him ; but alas for that man by whom the Son of
Man is betrayed ! It were better for that man if he
had never been born.'

Then Judas, the disciple who was betraying Him, 25
asked,

'Can it be I, Rabbi ?'

'It is you,' He replied.

The memorial Meal instituted

During the meal Jesus took a Passover 26
loaf, blessed it and broke it. He then gave
it to the disciples, saying,

'Take this and eat it : it is my body.'

And He took a cup, and after a thanksgiving gave 27
it to them, saying,

'Drink from it, all of you ; for this is my blood, 28
poured out for many for the forgiveness of sins—the
blood of the Covenant. I tell you that I will never 29

again drink the juice of the vine till the day when I
drink the new wine with you in my Father's Kingdom.'
So they sang a hymn and went out to the Mount 30
of Olives.

Peter's Denial foretold

Then said Jesus, 31
'This night all of you will turn against
me; for it is written, "I WILL STRIKE
THE SHEPHERD, AND THE SHEEP OF THE
FLOCK WILL BE SCATTERED IN ALL DIRECTIONS"
(Zech. xiii. 7). But after I have risen to life again 32
I will go before you into Galilee.'
'All may turn against you,' said Peter, 'but I will 33
never do so.'
'In truth I tell you,' replied Jesus, 'that this very 34
night, before the cock crows, you will three times
disown me.'
'Even if I must die with you,' declared Peter, 35
'I will never disown you.'
In like manner protested all the disciples.

The Agony in Gethsemane

Then Jesus came with them to a place 36
called Gethsemane. And He said to the
disciples,
'Sit down here, whilst I go yonder and
there pray.'
And He took with Him Peter and the two sons of 37
Zebedee. Then He began to be full of anguish and 38
distress, and He said to them,
'My soul is crushed with anguish to the point of
death; wait here, and watch with me.'
Going forward a short distance He fell on His face 39
and prayed. 'My Father,' He said, 'if it is possible,
let this cup pass away from me; nevertheless, not as
I will, but as Thou willest.'
Then He came to the disciples and found them 40
asleep, and He said to Peter,
'So none of you could keep awake with me for a
single hour! Keep awake, and pray that you may not 41
enter into temptation: the spirit is right willing, but
the body is frail.'
Again a second time He went away and prayed, 42

'My Father, if it is impossible for this cup to pass without my drinking it, Thy will be done.'

He came and again found them asleep, for they were 43
very weary. So He left them, and went away once 44
more and prayed a third time, again using the
same words. Then He came to the disciples and 45
said,

'Sleep on and rest. See, the moment is close at
hand when the Son of Man is to be betrayed into the
hands of sinful men. Rouse yourselves. Let us be 46
going. My betrayer is close at hand.'

Judas brings armed Men

While He was still speaking, Judas, 47
one of the twelve, came up, accompanied
by a great crowd of men armed with
swords and bludgeons, sent by the High Priests and
Elders of the people. Now the betrayer had agreed 48
upon a signal with them, saying,

'The one whom I kiss is the man: lay hold of him.'

So he went straight to Jesus and said, 49

'Peace to you, Rabbi!'

And he kissed Him affectionately.

'Friend,' said Jesus, 'carry out your intention.' 50

Then they came and laid their hands on Jesus and
seized Him. But one of those with Jesus drew his 51
sword and struck the High Priest's servant, cutting
off his ear.

'Put back your sword again,' said Jesus, 'for all 52
who draw the sword shall perish by the sword. Or 53
do you suppose I cannot entreat my Father and He
would instantly send to my help more than twelve
legions of angels? In that case how are the 54
Scriptures to be fulfilled which declare that thus it
must be?'

Jesus expostulates. The Apostles flee

Then said Jesus to the crowds, 55

'Have you come out as if to fight with
a robber, with swords and bludgeons to
take me? Day after day I have been
sitting teaching in the Temple, and you
did not arrest me. But all this has taken place in 56

order that the writings of the Prophets may be fulfilled.'

Then the disciples all left Him and fled.

Jesus arrested and taken to Caiaphas

But the officers who had laid hold of 57
Jesus led Him away to Caiaphas the High
Priest, at whose house the Scribes and
the Elders had assembled. And Peter 58
kept following Him at a distance, till he came to the
court of the High Priest's palace, where he entered and
sat down among the police officers to see the issue.

False Testimony and gross Insults

Meanwhile the High Priests and the 59
whole Sanhedrin were seeking false
testimony against Jesus in order to put
Him to death; but they could find none, 60
although many false witnesses came forward. At 61
length there came two who testified,

'This man said, "I am able to pull down the Sanctuary of God and three days afterwards to build a new one."'

Then the High Priest stood up and asked Him, 62

'Have you no answer to make? What is this evidence they are bringing against you?'

Jesus however remained silent. Again the High 63
Priest addressed Him.

'In the name of the living God,' he said, 'I now put you on your oath: tell us whether you are the Christ, the Son of God.'

'I am He,' replied Jesus. 'And I tell you all 64
that, hereafter, you will see THE SON OF MAN
SITTING AT THE RIGHT HAND of the Divine Power,
AND COMING ON THE CLOUDS OF HEAVEN' (Ps. cx. 1;
Dan. vii. 13).

Then the High Priest tore his robes and ex- 65
claimed,

'Impious words! What further need have we of
witnesses! See, you have now heard His impiety.
What is your verdict?' 66

'He deserves to die,' they replied.

Then they spat in His face, and struck Him—some 67
with the fist, some with the open hand—saying, 68

'Christ, prove yourself a Prophet by telling us who it was that struck you.'

Peter dis-owns his Master

Peter meanwhile was sitting outside in the court of the palace, when one of the maidservants came over to him and said, 69

'You too were with Jesus the Galilaean.'

He denied it before them all, saying, 70

'I do not know what you mean.'

Soon afterwards he went out and stood in the gateway, when another girl saw him, and said, addressing the people there, 71

'This man was with Jesus the Nazarene.'

Again he denied it with an oath. 72

'I do not know the man,' he said.

A short time afterwards the people standing there came and said to Peter, 73

'Certainly you too are one of them, for your accent shows it.'

Then he began with curses and oaths to declare, 74

'I do not know the man.'

Immediately a cock crowed, and Peter recollected the words of Jesus, how He had said, 75

'Before the cock crows you will three times disown me.'

And he went out and wept aloud, bitterly.

Jesus taken before the Roman Governor

27 1 When morning came all the High Priests and the Elders of the people consulted together against Jesus to put Him to death; and binding Him they led Him away and handed Him over to Pilate the Governor. 2

The Remorse of Judas

Then when Judas, who had betrayed Him, saw that He was condemned, smitten with remorse he brought back the thirty shekels to the High Priests and Elders and said, 3

'I have sinned in betraying to death one who is innocent.' 4

'What does that matter to us?' they replied; 'it is your business.'

Flinging the shekels into the Sanctuary, he left 5
the place, and went and hanged himself. When the 6
High Priests had gathered up the money, they said,

'It is illegal to put it into the Treasury, because it is the price of blood.'

So after consulting together they spent the money 7
in the purchase of the Potter's Field as a burial place
for people not belonging to the city; for which reason 8
that piece of ground received the name, which it still
bears, of 'the Field of Blood.'

Then were fulfilled the words spoken by the 9
Prophet Jeremiah, 'AND I TOOK THE THIRTY
SHEKELS, THE PRICE OF THE ONE WHO WAS PRICED—
ON WHOM SOME OF THE ISRAELITES HAD SET A PRICE, 10
AND GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD
DIRECTED ME' (Zech. xi. 13).

Pilate questions Jesus

Meanwhile Jesus was brought before 11 the Governor, and the latter put the question, 'Are you the King of the Jews?'

'I am,' He answered.

When however the High Priests and the Elders 12
brought their charges against Him, He said not a word
in reply.

'Do you not hear,' asked Pilate, 'what a mass 13
of evidence they are bringing against you?'

But He made no reply to a single accusation, so 14
that the Governor was greatly astonished.

Jesus sentenced to Death

Now it was the Governor's custom at 15
the Festival to release some one prisoner,
whomsoever the populace desired; and
at this time they had a notorious prisoner 16
called Barabbas. So when they were now assembled 17
Pilate appealed to them.

'Whom shall I release to you,' he said, 'Barabbas, or Jesus the so-called Christ?'

For he knew that it was from envious hatred 18
that Jesus had been brought before him.

While he was sitting on the tribunal a message 19
came to him from his wife.

'Have nothing to do with that innocent man,' she said, 'for during the night I have suffered terribly in a dream through him.'

The High Priests, however, and the Elders per- 20
suaded the crowd to ask for Barabbas and to demand
the death of Jesus. So when the Governor in reply 21
asked them, 'Which of the two shall I release to
you?'—they cried,

'Barabbas!'

'What then,' said Pilate, 'shall I do with Jesus, the 22
so-called Christ?"

With one voice they shouted,

'Let him be crucified!'

'But what crime has he committed?' asked 23
Pilate.

They however kept on furiously shouting,

'Let him be crucified!'

So when he saw that he could gain nothing, but 24
that on the contrary there was a riot threatening, he took some water and washed his hands in sight of them all, saying,

'I am not responsible for this bloodshed: you must answer for it.'

'His blood,' replied all the people, 'be on us and 25
on our children!'

Then he released Barabbas to them; but he had 26
Jesus scourged, and gave Him up to be crucified.

Jesus made Sport of

Then the Governor's soldiers took Jesus 27
into the Praetorium, and called together
the whole battalion to make sport of
Him. Stripping off His garments, they put on Him 28
a scarlet cloak. They twisted a wreath of thorny 29
twigs and put it on His head, and as a sceptre they
put a cane in His right hand, and kneeling to Him
they shouted in mockery,

'Hail, King of the Jews!'

Then they spat upon Him, and taking the cane they 30
repeatedly struck Him on the head with it. At last, 31

having finished their sport, they took off the cloak,
clothed Him again in His own garments, and led
Him away for crucifixion.

Jesus taken to Golgotha and crucified

Going out they met a Cyrenean named Simon, 32
whom they compelled to carry the cross of
Jesus; and so they came to a place called 33
Golgotha, which means 'Skull-ground.'
Here they gave Jesus a mixture of wine 34
and gall to drink, but having tasted it He refused to
drink it. After crucifying Him, they divided His 35
garments among them by lot, and sat down there on 36
guard. Over His Head they placed a written state- 37
ment of the charge against Him:

THIS IS JESUS THE KING OF THE JEWS.

At the same time two robbers were crucified with 38
Him, one at His right hand and the other at His left.

The Crowd reviles Him

And the passers-by reviled Him. 39
They shook their heads at Him and said, 40
'You who would pull down the
Sanctuary and build a new one within three days,
save yourself. If you are God's Son, come down
from the Cross.'

In like manner the High Priests also, together 41
with the Scribes and the Elders, taunted Him.

'He saved others,' they said, 'himself he cannot 42
save! He is the King of Israel! Let him now
come down from the Cross, and we will believe in
him. His trust is in God: let God deliver him 43
now, if He will have him; for he said, "I am God's
Son."'

Insults of the same kind were heaped on Him 44
even by the robbers who were crucified with Him.

Jesus dies

Now from noon until three o'clock in 45
the afternoon there was darkness over the
whole land; and about three o'clock Jesus cried out 46
in a loud voice,

'ELI, ELI, LEMA SABACHTHANI?' that is to say,
'MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?'
(Ps. xxii. 1).

'The man is calling for Elijah,' said some of the bystanders. 47

One of them ran forthwith, and filling a sponge 48
with sour wine put it on the end of a cane and offered
it Him to drink; while the rest said, 49

'Stay! Let us see whether Elijah is coming to deliver him.'

Then Jesus uttered another loud cry, and yielded up His spirit. 50

Marvels follow

Immediately the curtain of the Sanctuary was torn in two from top to bottom: the earth quaked; the rocks 51
split; the tombs opened; and many of the 52
saints who were asleep in death awoke. And 53
coming out of their tombs after Christ's resurrection, they entered the holy city and showed themselves to many.

The Soldiers are terrified

As for the captain and his soldiers who were with him keeping guard over Jesus, when they witnessed the earthquake and the other occurrences, they were filled with terror, and exclaimed, 54

'Assuredly he was God's Son.'

And there were there, looking on from a distance, 55
a number of women who had followed Jesus from
Galilee in attendance upon Him; among them being 56
Mary of Magdala, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Joseph of Arimathaea buries the Body of Jesus

Towards sunset there came a wealthy man from Arimathaea, named Joseph, who had himself become a disciple of 57
Jesus. He went to Pilate and begged to 58
have the body of Jesus, and Pilate ordered it to be
given to him. So Joseph took the body and wrapped 59
it in clean linen. He then laid it in his own new 60
tomb which he had hewn in the solid rock, and after rolling a great stone against the door of the tomb he
went home. Mary of Magdala and the other Mary 61
were both present there, sitting opposite to the sepulchre.

The High Priests take Precautions

On the next day, the day after the 62
Preparation, the High Priests and the
Pharisees came in a body to Pilate.
'Sir,' they said, 'we recollect that 63
while still alive that impostor said: "After three
days I shall rise to life again." So give orders for 64
the sepulchre to be securely guarded till the third
day, for fear his disciples should go and steal the
body and then tell the people that he has come
back to life; and so the last imposture will be more
serious than the first.'

'You can have a guard,' said Pilate: 'go and 65
make all safe, as best you can.'

So they went there and made the sepulchre secure, 66
sealing the stone, besides setting the guard.

The Women find the Tomb empty

After the Sabbath, in the early dawn 1 **28**
of the first day of the week, Mary of
Magdala and the other Mary came to
see the sepulchre. But to their surprise 2
there had been a great earthquake; for an angel of
the Lord had descended from heaven, and had come
and rolled back the stone, and was sitting upon it.
His appearance was like lightning, and his raiment 3
white as snow. For fear of him the guards trembled 4
violently, and became like dead men. But the angel 5
said to the women,

'Dismiss your fears. I know that it is Jesus
that you are looking for—the crucified One. He is
not here: He has come back to life, as He foretold. 6
Come and see the place where He lay. And 7
go quickly and tell His disciples that He has risen
from the dead and is going before you into Galilee:
there you shall see Him. Remember, I have told
you.'

Jesus Himself meets them

They quickly left the tomb and ran, 8
still terrified but full of great joy, to carry
the news to His disciples. And then
suddenly they saw Jesus coming to meet 9
them.

'Peace be to you,' He said.

And they came and clasped His feet, bowing to the ground before Him. Then He said, 10

'Dismiss all fear! Go and take word to my brethren to go into Galilee; there they shall see me.'

While they went on this errand, some of the guards 11 came into the city and reported to the High Priests all that had happened. So 12 the latter held a conference with the Elders, and after consultation with them they heavily bribed the soldiers, telling them to say, 13

The High Priests bribe the Sentries

'His disciples came during the night and stole his body while we were asleep.'

'And if this,' they added, 'is reported to the 14 Governor, we will satisfy him and screen you from punishment.'

So they took the money and did as they were in- 15 structed; and this story was spread about among the Jews, and is current to this day.

The world-wide Mission of the Apostles

As for the eleven disciples, they de- 16 parted for Galilee, to the hill where Jesus had arranged to meet them. There 17 they saw Him and prostrated themselves before Him. Yet some doubted.

Jesus however came near and said to them, 18

'All authority in heaven and on earth has been given to me. Go therefore and make disciples of 19 all the nations; baptize them into the name of the Father, and of the Son, and of the Holy Spirit; and 20 teach them to observe every command which I have given you. And remember, I am with you always, day by day, until the Close of the Age."

THE GOSPEL ACCORDING TO ST. MARK

1

The beginning of the gospel of Jesus 1
Christ the Son of God.

John the Baptist preaches Repentance

As it is written in Isaiah the Prophet, 2
'See, I am sending My Messenger
before Thy face,
Who will prepare Thy way' (Mal.
iii. 1);
'The voice of one crying aloud : 3
"In the Desert prepare a road for the Lord :
Make His highways straight"' (Isa. xl. 3).

So John the Baptizer came, and was in the Desert, 4
proclaiming a baptism of the penitent for forgiveness
of sins. There went out to him people of all classes 5
from Judaea, and from the inhabitants of Jerusalem,
and were baptized by him in the river Jordan,
making open confession of their sins.

He predicts Christ's Appearing and Work

John's clothing was of camel's hair, 6
and he wore a leather girdle ; and his
food was locusts and wild honey. His
proclamation was, 7

'There is One coming after me mightier than I
—One whose sandal-strap I am unworthy to stoop
down and unfasten. I have baptized you with water, 8
but He will baptize you with the Holy Spirit.'

The Baptism of Jesus

At that time Jesus came from Nazareth 9
in Galilee and was baptized by John in
the Jordan ; and immediately on His 10
coming up out of the water He saw the sky parting
asunder, and the Spirit like a dove coming down upon
Him ; and a voice came from the sky, saying, 11

'Thou art My Son, the Beloved : in Thee is My
delight' (Ps. ii. 7 ; Isa. xlii. 1).

Jesus is tempted in the Desert

At once the Spirit impelled Him to go out into the Desert, where He remained for forty days, tempted by Satan; and He was among the wild beasts, but the angels waited upon Him. 12 13

Jesus begins to preach

Then, after John had been thrown into prison, Jesus came into Galilee proclaiming the gospel of God. 14

'The time has fully come,' He said, 'and the Kingdom of God is close at hand: repent, and believe this Good News. 15

Four Disciples called

One day, passing along the shore of the Lake of Galilee, He saw Simon and Andrew, Simon's brother, throwing their nets in the Lake; for they were fishermen. 16

'Come and follow me,' said Jesus, 'and I will make you fishers for men.' 17

At once they left their nets and followed Him. 18
Going on a little further He saw James the son of Zebedee and his brother John: they also were in their boat mending the nets, and He immediately called them. They therefore left their father Zebedee in the boat with the hired men, and followed Him. 19 20

Jesus cures a Demoniac

So they came to Capernaum. And on the next Sabbath He went to the synagogue and began to teach. The people listened with amazement to His teaching; for there was authority about it: it was very different from that of the Scribes. All at once, a man with a foul spirit in their synagogue screamed out: 21 22 23

'What have you to do with us, Jesus the Nazarene? Have you come to destroy us? I know who you are—God's Holy One.' 24

But Jesus rebuked the spirit, saying, 25
'Silence! come out of him.'

So the foul spirit, after throwing the man into convulsions, came out of him with a loud cry. And all were awe-struck, so that they began to ask one another, 26 27

'What does this mean? Here is a new sort of
teaching—and a tone of authority! Even to foul
spirits he issues orders and they obey him!'

And His fame spread at once everywhere through 28
all the surrounding country of Galilee.

Peter's Mother-in-Law cured

Then on leaving the synagogue they 29
came at once, with James and John, to
the house of Simon and Andrew. Now 30
Simon's mother-in-law was ill in bed
with a fever, and without delay they told Him about
her. So He went to her, and taking her hand He 31
raised her to her feet: the fever left her, and she
began to wait upon them.

Many other Cures

When it was evening, after sunset 32
people came bringing Him all who were
ill and the demoniacs; and the whole 33
town was assembled at the door. And He cured 34
numbers of people who were ill with various diseases,
and He drove out many demons; not allowing the
demons to speak, because they knew Him.

Jesus preaches throughout Galilee

In the morning He rose early, while it 35
was still quite dark, and leaving the
house He went away to a solitary place
and there prayed. And Simon and the 36
others searched everywhere for Him. When they 37
found Him they said,

'Every one is looking for you.'

He replied, 'Let us go elsewhere, to the neigh- 38
bouring country towns, in order that I may preach
there also; because for that purpose I came
forth.'

And He went through all Galilee, preaching in the 39
synagogues and expelling the demons.

A Leper cleansed

One day there came a leper to Jesus 40
entreating Him, and pleading on his
knees.

'If you are willing,' he said, 'you are able to
cleanse me.'

Moved with pity Jesus reached out His hand and 41
touched him.

'I am willing,' He said; 'be cleansed.'

The leprosy at once left him, and he was cleansed. 42
Jesus at once sent him away, sternly charging him, 43
and saying,

'Be careful not to tell any one, but go and show 44
yourself to the Priest, and for your purification present the offerings that Moses appointed as evidence to them.'

But the man went out, and began to tell every 45
one and to spread the news in all directions, so that it was no longer possible for Jesus to go openly into any town. He had to remain outside in unfrequented places, and people came to Him from all parts.

A paralysed Man cured

2 After some days He entered Capernaum 1
again, and it soon became known that He was at home; and such numbers of 2
people came together that there was no longer room for them even round the door. He was speaking the word to them, when there came a party of 3
people bringing a paralysed man—four men carrying him. Finding themselves unable, however, to bring 4
him to Jesus because of the crowd, they untiled the roof just over His head, and after clearing an opening they lowered the mat on which the paralytic was lying.

Seeing their faith, Jesus said to the paralytic, 5

'My son, your sins are pardoned.'

Now there were some of the Scribes sitting there, 6
who reasoned in their hearts,

'Why does this man use such words? he is 7
blaspheming. Who can pardon sins but One—that is, God?'

At once becoming aware that they were thus 8
reasoning in their minds, Jesus asked them,

'Why do you thus argue in your minds? Which 9
is easier?—to say to this paralytic, "Your sins are pardoned," or to say, "Rise, take up your mat, and walk"? But that you may know that the Son of 10
Man has authority on earth to pardon sins'—

He turned to the paralytic, and said,
'To you I say, "Rise, take up your mat and go 11
home."'

The man rose, and immediately under the eyes of 12
all took up his mat and went out, so that they were
all filled with astonishment, gave the glory to God,
and said,
'We never saw anything like this.'

The Call of Levi

Again He went out to the shore of the 13
Lake, and the whole multitude kept
coming to Him, and He taught them.
And as He passed by, He saw Levi the son of 14
Alphaeus sitting at the Toll Office, and said to him,
'Follow me.'
So he rose and followed Him.

When He was at table in Levi's house, a large 15
number of tax-gatherers and sinners were at table
with Jesus and His disciples; for there were many
such who followed Him. But when the Scribes 16
of the Pharisee sect saw Him eating with the
sinners and the tax-gatherers, they said to His
disciples.
'He is eating and drinking with the tax-gatherers
and sinners!'
Jesus heard the words, and He said, 17
'It is not the healthy who require a doctor, but
the sick: I did not come to call the righteous, but
sinners.'

The Disciples' Neglect of Fasting

Now John's disciples and those of 18
the Pharisees were keeping a fast. And
they came and asked Him,
'How is it that John's disciples and
those of the Pharisees are fasting, and yours are
not?'
'Can a wedding party fast while the bridegroom 19
is among them?' replied Jesus. 'As long as they
have the bridegroom with them, fasting is impossible.
But a time will come when the bridegroom will be 20
taken away from them; then they will fast. No 21
one mends an old garment with a patch of un-

shrunk cloth. Otherwise, the added patch tears
away from it—the new from the old—and a worse
hole is made. And no one pours new wine into old 22
wineskins. Otherwise the wine will burst the
skins, and both wine and skins are lost. New wine
needs fresh skins!'

A Charge of Sabbath-breaking

One Sabbath He was walking through 23
the wheatfields, when His disciples began
to pluck the ears of wheat as they went.
So the Pharisees said to Him, 24
'Look! why are they doing what on the Sabbath
is unlawful?'
'Have you never read,' Jesus replied, 'what David 25
did when he had need and he and his men were
hungry: how he entered the house of God in the 26
High-priesthood of Abiathar, and ate the Presented
Loaves—which none but the priests are allowed to
eat—and gave some to his men also?' (1 Sam. xxi. 6).
And Jesus said to them:
'The Sabbath was made for man, not man for the 27
Sabbath; so that the Son of Man is Lord even of the 28
Sabbath.'

A second Charge of Sabbath-breaking

At another time when He went to the 1 **3**
synagogue, there was a man there with
one hand shrivelled up. They closely 2
watched Him to see whether He would
cure him on the Sabbath, so as to have a charge to
bring against Him.
'Come forward,' said He to the man with the 3
shrivelled hand.
Then He asked them, 4
'Are we allowed to do good on the Sabbath, or to
do evil? to save a life, or to destroy one?'
They remained silent. Grieved and indignant at 5
the hardening of their hearts, He looked round on
them with anger, and said to the man,
'Stretch out your hand.'
He stretched it out, and the hand was completely
restored. But the Pharisees left the synagogue and 6
at once held a consultation with the Herodians

against Jesus, to devise some means of destroying
Him.

Other Cures

So Jesus withdrew with His disciples 7
to the Lake, and a vast crowd of people
from Galilee followed Him. And from
Judaea and Jerusalem and Idumaea and from beyond 8
the Jordan and from the district of Tyre and Sidon
there came to Him a vast crowd, hearing of all that
He was doing. Therefore He gave directions to 9
His disciples to keep a small boat always ready
because of the throng, to prevent their crushing
Him. For He had cured many of the people, so 10
that all who had any ailments pressed upon Him, to
touch Him. And the foul spirits, whenever they 11
saw Him, threw themselves down at His feet,
screaming out:

'You are the Son of God.'

But He absolutely forbade them to say who He 12
was.

Twelve Disciples chosen

Then He went up the hill, and called 13
those whom He Himself chose, and
they came to Him. And He appointed 14
twelve of them, that they might be
with Him, and that He might send them forth
to preach, with authority to expel the demons. 15
These twelve were Simon (to whom He gave the 16
surname of Peter), James the son of Zebedee and 17
John the brother of James (these two He surnamed
Boanerges, that is 'Sons of Thunder'), Andrew, 18
Philip, Bartholomew, Matthew, Thomas, James the
son of Alphaeus, Thaddaeus, Simon the Cananaean,
and Judas Iscariot, the man who betrayed Him. 19

The Family of Jesus try to restrain Him

And He went into a house. But again 20
the crowd assembled, so that there was no
opportunity for them even to snatch a
meal. Hearing of this, His relatives 21
set out to seize Him by force, for they said,

'He is out of His mind.'

The Scribes, too, who had come down from 22
Jerusalem, said,

He replies to a Slander

‘He has Beelzebul in him; and it is
by the power of the Prince of the
demons that he expels the demons.’

So He called them to Him, and with a 23
parable He appealed to them, saying,

‘How is it possible for Satan to expel Satan? For 24
if civil war breaks out in a kingdom, nothing can make
that kingdom last; and if a family splits into parties, 25
that family cannot continue. So if Satan has risen 26
in arms and has made war upon himself, stand he
cannot, but meets his end. Indeed, no one can go 27
into a strong man’s house and carry off his property,
unless he first binds the strong man, and then he
will plunder his house. In truth I tell you that all 28
their sins may be pardoned to the sons of men, and
all their blasphemies, however they may have blasphemed;
but whoever blasphemes against the Holy 29
Spirit remains for ever unpardoned: he is guilty of
an eternal sin.’

This was because they said, 30

‘He is possessed by a foul spirit.’

The True Kinsfolk of Jesus

By this time His mother and His 31
brothers arrive, and standing outside
they send a message to Him to call Him.
Now a crowd was sitting round Him; 32
so they tell Him,

‘Your mother and your brothers and sisters are
outside, inquiring for you.’

‘Who are my mother and my brothers?’ He 33
replied.

And, fixing His eyes on the people who were sitting 34
round Him in a circle, He said,

‘Here are my mother and my brothers. For 35
wherever there is one who has been obedient to
God, there is my brother, my sister, and my
mother.’

A Series of Parables: ‘The Sower’

Once more He began to teach by the 1 4
side of the Lake, and a vast multitude of
people came together to listen to Him.
He therefore went on board the boat

and sat there, a little way from the land; and all the people were on the shore close to the water. Then 2
He taught them much by means of parables; and in His teaching He said,

'Listen! A sower went out to sow. As he sowed, 3, 4
some of the seed fell by the way-side, and the birds came and pecked it up. Some fell on the rocky ground 5
where it found but little earth, and it shot up quickly because it had no depth of soil; but when the sun was 6
risen, it was scorched, and through having no root it withered away. Some, again, fell among the thorns; 7
and the thorns sprang up and stifled it, so that it yielded no crop. But some of the seed fell into good ground, 8
and gave a return: it came up and increased, and yielded thirty, sixty, or a hundred fold.'

'Listen,' He added, 'every one who has ears to 9
hear!'

When He was alone, the Twelve and the others 10
who were about Him asked Him to explain His parables.

'To you,' He replied, 'has been entrusted the 11
secret truth concerning the Kingdom of God; but to those others outside your number all this is spoken
in parables, that 12

'"THEY MAY LOOK AND LOOK, BUT NOT SEE,
AND LISTEN AND LISTEN BUT NOT UNDERSTAND,
LEST PERCHANCE THEY SHOULD TURN AND BE PARDONED" (Isa. vi. 10).

'Do you all miss the meaning of this parable?' 13
He added; 'how then will you understand the rest of my parables?'

'The Sower' explained

'What the sower sows is the word. 14
Those who receive the seed by the way- 15
side are those in whom the word is sown, but, when they have heard it, Satan comes at once and carries away the word
sown in them. In the same way those who receive 16
the seed on the rocky places are those who, when they have heard the word, at once accept it joyfully, but they have no root within them. They last 17

for a time; then, when suffering or persecution
comes because of the word, they stumble and fall.
Others there are who receive the seed among the 18
thorns: these are they who have heard the word,
but worldly cares and the deceitfulness of wealth and 19
absorption in other attractions come in and stifle
the word, and it becomes unfruitful. Those, 20
on the other hand, who have received the seed on
the good ground, are all who hear the word and
welcome it, and yield a return of thirty, sixty, or a
hundred fold.'

Lamps are for giving Light

He went on to say, 21
'Is the lamp brought in to be put
under the bushel-measure, or under the
bed? Is it not that it may be placed
on the lampstand? Why, there is nothing hidden 22
except to be disclosed, nor has anything been made
a secret but that it may come to light. Listen, every 23
one who has ears to hear!'

He also said to them, 24
'Take care what you hear. With what measure
you measure, it will be measured to you, and that
with interest. For he who has will have more given 25
him; and from him who has not, even what he has
will be taken away.'

'The Seed growing of itself'

Another saying of His was this: 26
'The Kingdom of God is as if a man
scattered seed over the ground: he 27
spends days and nights, now awake, now
asleep, while the seed sprouts and grows tall, he
knows not how. Of itself the land produces the 28
crop—first the blade, then the ear; afterwards the
perfect grain in the ear. But no sooner is the crop 29
ripe, than he sends the reapers, because the time of
harvest has come.'

'The Mustard Seed'

Another saying of His was this: 30
'How are we to picture the Kingdom
of God? or by what parable shall we
represent it? It is like a mustard- 31
seed, which, when sown in the earth, is the smallest

of all the seeds in the world; yet when sown it springs 32
up and becomes larger than all the herbs, and throws
out great branches, so that the birds lodge under its
shadow.'

With many such parables He would speak the 33
word to them according to their capacity for
receiving it. But except in parables He spoke 34
nothing to them; while to His own disciples He
explained everything, in private.

A Storm subdued

The same day, in the evening, He said 35
to them,

'Let us cross to the other side.'

So they got away from the crowd, and took Him, 36
as He was, in the boat; and other boats accompanied Him. But a heavy squall came on, and the 37
waves were now dashing into the boat, so that it
was fast filling. But He Himself was in the stern 38
asleep, with His head on the cushion: so they woke
Him.

'Rabbi,' they cried, 'is it nothing to you that we
are drowning?'

So He roused Himself and rebuked the wind, and 39
said to the waves,

'Silence! Be still!'

The wind sank, and there was perfect calm.

'Why are you so timid?' He asked; 'have you 40
still no faith?'

Then they were filled with terror, and began to say 41
to one another,

'Who then is this? For even wind and sea obey
Him.'

A Gerasene Demoniac cured

5 So they arrived at the opposite shore of 1
the Lake, in the country of the Gerasenes.
At once, on His landing, there came from 2
the tombs to meet Him a man possessed
by a foul spirit. This man lived among the tombs, 3
nor could any one now secure him even with a
chain; for many a time he had been left securely 4
bound in fetters and chains, but afterwards the
chains lay torn link from link, and the fetters in frag-

ments, and there was no one strong enough to
master him. And constantly, day and night, he re- 5
mained among the tombs or on the hills, shrieking,
and mangling himself with sharp stones. When 6
he saw Jesus in the distance, he ran and threw him-
self at His feet, crying out in a loud voice, 7

'What hast Thou to do with me, Jesus, Son of God Most High? In God's name I implore Thee not to torment me.'

For He had said to him, 8

'Foul spirit, come out of the man.'

Jesus also questioned him. 9

'What is your name?' He said.

'Legion,' he replied, 'for there are a host of us.'

And he earnestly entreated Him not to send them 10
away out of the country.

Feeding there, on the mountain slope, was a great 11
herd of swine. So they besought Jesus. 12

'Send us to the swine,' they said, 'that we may enter them.'

He gave them leave; and the foul spirits came out 13
and entered the swine; and the herd—about 2000
in number—rushed headlong down the steep into
the Lake and were drowned in the Lake. The 14
swineherds fled, and spread the news in town and
country. So the people went to see what had hap-
pened. And when they came to Jesus, they beheld 15
the demoniac quietly seated, clothed and of sane
mind—the man who had had the legion: and they
were awe-struck. And those who had seen it told 16
them what had happened to the demoniac, and all
about the swine. Then they began to entreat Him 17
to depart from their district.

As He was embarking, the man who had been pos- 18
sessed asked permission to accompany Him. But 19
He would not allow it.

'Go home to your family,' He said, 'and report to them all that the Lord has done for you, and the mercy He has shown you.'

The man departed, and proclaimed everywhere in 20

Decapolis all that Jesus had done for him; and all
were astonished.

Jairus's Daughter

When Jesus had re-crossed in the boat 21
to the other side, a vast multitude col-
lected round Him; and He was on the
shore of the Lake, when there came one of the rulers 22
of the synagogue (he was called Jairus) who, on
beholding Him, threw himself at His feet, and 23
besought Him with many entreaties.

'My little daughter,' he said, 'is at the point of
death: I pray you come and lay your hands upon
her, that she may recover and live.'

A Woman cured

And Jesus went with him. And a 24
dense crowd followed Him, and thronged
Him on all sides.

Now a woman who for twelve years had been 25
troubled with hæmorrhage, and had suffered much 26
from a number of doctors and had spent all she had
without receiving benefit but rather growing worse,
heard of Jesus. And she came in the crowd behind 27
Him and touched His cloak; for she said, 28

'If I but touch His clothes, I shall be cured.'

In a moment the flow of her blood ceased, and she 29
felt in herself that her complaint was cured. Imme- 30
diately Jesus, well knowing that healing power had
gone from Him, turned round in the crowd and asked,

'Who touched my clothes?'

'You see the multitude pressing you on all sides,' 31
His disciples exclaimed, 'and yet you ask, "Who
touched me?"'

But He continued looking about to see the person 32
who had done this, until the woman, frightened and 33
trembling, knowing what had happened to her, came
and threw herself at His feet, and told Him all the truth.

'Daughter,' He said, 'your faith has cured you: 34
go in peace, and be free from your complaint.'

Jairus's Daughter

While He is yet speaking, men come 35
from the house to the ruler, and say,

'Your daughter is dead: why trouble
the Rabbi further?'

But Jesus, disregarding their words, said to the ruler, 36

‘Do not be afraid; only have faith.’

And He allowed no one to accompany Him except 37
Peter and the brothers James and John. So they 38
come to the ruler’s house. Here He gazes on a
scene of uproar, with people weeping aloud and
wailing. He goes in. 39

‘Why all this outcry and loud weeping?’ He asks; ‘the child is asleep, not dead.’

And they jeered at Him. But He puts them all 40
out, takes the child’s father and mother and those
He has brought with Him, and enters the room where
the child lies. Then, taking her by the hand, He 41
says to her,

‘Talithà, koum’; that is to say, ‘Little girl, I bid you to wake!’

Instantly the little girl rises to her feet and begins 42
to walk (for she was twelve years old). They were at
once beside themselves with utter astonishment;
but He gave strict injunctions that the matter should 43
not be made known, and directed them to give her
something to eat.

A Visit to Nazareth

Leaving that place He came into His 1 **6**
own country, accompanied by His dis-
ciples. On the Sabbath He began to 2
teach in the synagogue; and many, as they heard
Him, were astonished.

‘Where did he acquire all this?’ they asked.
‘What is this wisdom that has been given to him?
And what are these miracles which his hands per-
form? Is not this the carpenter, Mary’s son, the 3
brother of James and Joses, Jude and Simon? And
do not his sisters live here among us?’

So they took offence at Him. But Jesus said to 4
them,

‘There is no Prophet without honour except in his own country, and among his own relatives, and in his own home.’

And He could not do any miracle there, except 5

that He laid His hands on a few sick folk and cured
them ; and He wondered at their unbelief. So He 6
went round the adjacent villages, teaching.

Then summoning the twelve to Him, He pro- 7
ceeded to send them out by twos, and gave them
authority over the foul spirits. He charged them 8
to take nothing for the journey except a stick ; no
bread, no bag, and not a penny in their pockets, but to 9
go wearing sandals.

'And do not,' He said, 'put on an extra inner
garment. Wherever you enter a house, make it 10
your home till you leave that place. But wherever 11
they will not receive you or listen to you, when you
leave shake off the very dust from under your feet
as a protest against them.'

So they set out, and preached, in order that men 12
might repent. Many demons they expelled, and 13
many invalids they anointed with oil and cured.

The Murder of John the Baptist

King Herod heard of all this (for the 14
name of Jesus had become widely known),
and he said,

'John the Baptizer has come back to
life, and that is why these miraculous Powers are
working in him.'

Others asserted that he was Elijah.

Others again said, 15

'He is a Prophet, like one of the great Prophets.'

But when Herod heard of him, he said, 16

'That John, whom I beheaded, has come back to
life.'

For Herod himself had sent and arrested John, 17
and had kept him in prison in chains, for the sake of
Herodias, his brother Philip's wife ; because he had
married her. For John told Herod, 18

'You have no right to be living with your brother's
wife.'

Therefore Herodias bore a grudge against him 19
and wished to take his life, but could not ; for 20
Herod stood in awe of John, knowing him to be an
upright and holy man, and he protected him. After

listening to him he was in great perplexity, and yet he found a pleasure in listening. At length Herodias 21 found her opportunity. Herod on his birthday gave a banquet to the nobles of his court and to the tribunes and the principal people in Galilee, at which 22 Herodias's own daughter came in and danced, and so charmed Herod and his guests that he said to her,

'Ask me for anything you please, and I will give it to you.'

He even swore to her, 23

'Whatever you ask me for I will give you, up to half my kingdom.'

She at once went out and said to her mother: 24

'What shall I ask for?'

'The head of John the Baptizer,' she replied.

The girl immediately came in, in haste, to the King 25 and made her request.

'My desire is,' she said, 'that you will give me, here and now, on a dish, the head of John the Baptist.'

Then the King, though intensely sorry, yet for the 26 sake of his oaths, and of his guests, would not break faith with her. He at once sent a soldier of his guard 27 with orders to bring John's head. So he went and beheaded him in the prison, and brought his head 28 on a dish and gave it to the young girl, who gave it to her mother. When John's disciples heard of it, 29 they came and took away his body and laid it in a tomb.

The Apostles return from their Mission

When the apostles re-assembled round 30 Jesus, they reported to Him all they had done and all they had taught. Then He 31 said to them,

'Come away, all of you, to a quiet place, and rest awhile.'

For there were many coming and going, so that they had no time even for meals. Accordingly they 32 went away in the boat to a solitary place. But the 33 people saw them going, and many recognized them; so they hastened there on foot from all the neigh-

bouring towns, and arrived before them. So when 34
Jesus landed, He saw a vast multitude ; and His
heart was moved with pity for them, because they
were like sheep without a shepherd, and He proceeded to teach them many things.

5000 People fed

By this time it was late : so His 35
disciples came to Him, and said,
“ This is a lonely place, and the hour
is now late : send them away that they may go to 36
the farms and villages near and buy themselves
something to eat.’

‘ Give them food yourselves,’ He replied. 37

‘ Are we,’ they asked, ‘ to go and buy two hundred
shillings’ worth of bread and give them food ? ’

‘ How many loaves have you ? ’ He inquired ; ‘ go 38
and see.’

So they found out, and said,

‘ Five ; and a couple of fish.’

So He directed them to make all recline in 39
companies on the green grass. And they settled 40
down in groups of hundreds and of fifties. Then 41
He took the five loaves and the two fish, and lifting
His eyes to heaven He blessed the food. Then He
broke the loaves into portions, which He handed
to the disciples to distribute ; giving pieces also
of the two fish to them all. All ate and were 42
fully satisfied. And they took up broken portions 43
enough to fill twelve baskets, besides pieces of the
fish. Those who ate the bread were 5000 men. 44

Jesus prays in Solitude

Immediately afterwards He made His 45
disciples go on board the boat and cross
over to Bethsaida, leaving Him behind
to dismiss the crowd. He then bade the people 46
farewell, and went away up the hill to pray.

He walks on the Lake

When evening was come, the boat was 47
half way across the Lake, while He Himself was on shore alone. But seeing them 48
distressed with rowing (for the wind was against them),
about the fourth watch of the night He came towards
them walking on the Lake, as if intending to pass

them. They saw Him walking on the water, and 49
thinking that it was a ghost they cried out; for they 50
all saw Him and were terrified. He, however,
immediately spoke to them.

'There is no danger,' He said; 'it is I; do not
be alarmed.'

Then He went up to them and entered the boat, 51
and the wind lulled; and they were beside themselves
with amazement; for they had not learned the 52
lesson taught by the loaves, but their minds were dull.

Cures in Gennesaret

Having crossed over they drew to land 53
at Gennesaret and made fast to the
shore. But no sooner had they left the 54
boat than the people immediately recognized Him.
And they scoured the whole district, and began 55
to bring to Him on their mats those who were ill
wherever they heard He was. And enter wherever 56
He might—village or town or hamlet—they laid their
sick in the open places, and entreated Him to let them
touch were it but the tassel of His robe; and all,
whoever touched Him, were restored to health.

Purity inward and spiritual

Then the Pharisees, with certain 1 7
Scribes who had come from Jerusalem,
came to Him in a body. They had 2
noticed that some of His disciples were
eating their food with 'unclean' (that is to say,
unwashed) hands. (For the Pharisees and all the 3
Jews—being, as they are, zealous for the traditions of the Elders—never eat without first carefully washing their hands, and when they come from 4
market they will not eat without bathing first; and
they have a good many other customs which they have
received traditionally and cling to, such as the washing of cups and pots and of bronze vessels, and of
beds.) So the Pharisees and Scribes put the question 5
to Him:

'Why do your disciples transgress the traditions
of the Elders, and eat their food with unclean hands?'

'Rightly did Isaiah prophesy of you hypocrites,' 6
He replied; 'as it is written,

'"This People honour Me with their lips,
While their heart is far from Me:
In vain do they worship Me 7
While they lay down precepts which are
mere human rules" (Isa. xxix. 13).

'You neglect God's Commandment: you hold 8
fast to men's traditions.'

'Praiseworthy indeed!' He added, 'to set at 9
nought God's Commandment in order to observe
your own traditions! For Moses said, "Honour 10
thy father and thy mother" (Exod. xx. 12), and
again, "He who reviles father or mother, let
him be put to death" (Exod. xxi. 17). But you say, 11
"If a man says to his father or mother, This thing
is Korban (that is consecrated to God); otherwise
you should have received it from me—" you no 12
longer allow him to do anything for his father or
mother, thus nullifying God's precept by your 13
tradition which you have handed down. And many
things of that kind you do.'

Then Jesus called the people to Him again. 14

'Listen to me, all of you,' He said, 'and under- 15
stand. There is nothing outside a man which
entering into him can make him unclean; but it is
the things which come out of a man that make
him unclean.'

After He had left the crowd and gone indoors, His 17
disciples began to ask Him about this parable.

'Is it so that you also are without understanding?' 18
He replied; 'do you not see that anything whatever
that enters a man from outside cannot make him
unclean, because it does not go into his heart, but 19
into his stomach, and passes away?'

By these words Jesus pronounced all kinds of food
clean.

'It is what comes out of a man,' He added, 'that 20
makes him unclean. For from within, out of men's 21
hearts, their evil purposes proceed—fornication,
theft, murder, adultery, covetousness, wickedness, 22
deceit, licentiousness, envy, slander, pride, reckless

folly: all these wicked things come out from within 23
and make a man unclean.'

Then He rose and left that place and went into the 24
neighbourhood of Tyre and Sidon.

A Gentile Girl cured

Here He entered a house and wished
no one to know it, but He could not
escape observation. Forthwith a woman 25
whose little daughter was possessed by a foul spirit
heard of Him, and came and flung herself at His
feet. She was a Gentile woman, a Syro-phoenician 26
by nation, and she begged Him to expel the demon
from her daughter.

'Let the children first eat all they want,' He said; 27
'it is not right to take the children's bread and
throw it to the dogs.'

'True, Sir,' she replied, 'but even the dogs under 28
the table eat the children's scraps.'

'For those words of yours, go home,' He replied; 29
'the demon has gone out of your daughter.'

So she went home, and found the child laid on the 30
bed, and the demon gone.

A deaf Stammerer cured

Returning from the neighbourhood of 31
Tyre, He came by way of Sidon to the
Lake of Galilee, passing through the
district of Decapolis. Here they brought 32
to Him a deaf man who stammered, on whom
they begged Him to lay His hands. So Jesus taking 33
him aside, apart from the crowd, put His fingers into
his ears, and spat, and moistened his tongue; and 34
looking up to heaven He sighed, and said to him,

'Ephphatha!' (that is, 'Open!').

And the man's ears were opened, and his tongue 35
became untied, and he began to speak perfectly.
Then Jesus charged them to tell no one; but the 36
more He charged them, all the more did they spread
the news far and wide. The amazement was ex- 37
treme.

'How well he has done everything,' they exclaimed; 'he even makes deaf men hear and dumb men speak!'

4000 People fed

About that time there was again an 1 **8**
immense crowd, and they found them-
selves with nothing to eat. So He called
His disciples to Him. 'My heart aches for the 2
people,' He said; 'for this is now the third day they
have remained with me, and they have nothing to
eat. If I were to send them home hungry, they would 3
faint on the way, some of them having come a great
distance.'

'Where can we possibly get bread here in this 4
remote place to satisfy such a crowd?' answered His
disciples.

'How many loaves have you?' He asked. 5

'Seven,' they said.

So He passed the word to the people to sit down 6
on the ground. Then taking the seven loaves He
blessed them, and broke them into portions and pro-
ceeded to give them to His disciples for them to
distribute, and they distributed them to the people.
They had also a few small fish. He blessed them, 7
and He told His disciples to distribute these also. So 8
the people ate an abundant meal; and what remained
over they took up—seven large baskets of broken
pieces. The number fed were about 4000. Then 9
He sent them away, and at once going on board with 10
His disciples He came into the district of Dalmanutha.

'A Sign from Heaven'

The Pharisees followed Him and began 11
to dispute with Him, asking Him for a
sign from heaven, to make trial of Him.
But with a deep and troubled sigh, He 12
said,

'Why do the men of to-day ask for a sign? In
truth I tell you that no sign shall be given to the men
of to-day.'

So He left them, went on board again, and crossed 13
to the other side of the Lake.

The Leaven of the Pharisees and of Herod

Now they had forgotten to take bread, 14
nor had they more than a single loaf with
them in the boat; and when He admon- 15
ished them 'See that you are on your

guard against the leaven of the Pharisees and the leaven of Herod,' they reasoned with one another 16
and remarked,

'We have no bread!'

He perceived what they were saying, and He said 17
to them,

'What is this discussion about having no bread? Do you not yet see and understand? Are you so dull of mind? YOU HAVE EYES! CAN YOU NOT 18
SEE? YOU HAVE EARS! CAN YOU NOT HEAR? (Jer. v. 21) and have you no memory? When I broke up the 19
five loaves for the 5000 men, how many baskets did you take up full of broken portions?'

'Twelve,' they said.

'And when the seven for the 4000, how many 20
hampers full of portions did you take away?'

'Seven,' they answered.

'Do you not yet understand?' He said. 21

A blind Man at Bethsaida receives Sight

And they came to Bethsaida. And a 22
blind man was brought to Jesus and they entreated Him to touch him. So He 23
took the blind man by the arm and brought him out of the village, and spitting into his eyes He put His hands on him and asked him,

'Can you see anything?'

He looked up and said, 24

'I can see people: I see them like trees—only walking.'

Then for the second time He put His hands on the 25
man's eyes, and the man, looking steadily, recovered his sight and saw everything distinctly. So He sent 26
him home, and added,

'Do not even go into the village.'

Peter acknowledges Jesus as the Christ

From that place Jesus and His dis- 27
ciples went to the villages belonging to Caesarea Philippi. On the way He began to ask His disciples,

'Who do people say that I am?'

'John the Baptist,' they replied, 'but others say 28
Elijah, and others, that you are one of the Prophets.'

Then He asked them, 29
'But you yourselves, who do you say that I am?'
'You are the Christ,' answered Peter.

And He strictly forbade them to tell this about Him 30
to any one.

Jesus predicts His own Death and Resurrection

And now for the first time He told them, 31
'The Son of Man must suffer much cruelty, and be rejected by the Elders and the High Priests and the Scribes, and be put to death, and on the third day rise to life.'

This He told them plainly; whereupon Peter 32
took Him aside, and began to remonstrate with Him. 33
But turning round and seeing His disciples, He rebuked Peter.

'Get behind me, Satan,' He said, 'for your thoughts are not God's thoughts, but men's.'

Self-renunciation the Way to Life

Then calling to Him the crowd and also 34
His disciples, He said to them,

'If any one wishes to follow me, let him renounce self and take up his cross,
and so be my follower. For whoever desires to save 35
his life shall lose it, but he who loses his life for my sake, and for the sake of the gospel, shall save
it. Why, what does it benefit a man to gain the 36
whole world and forfeit his life? For what could 37
a man give to buy back his life? Every one who 38
has been ashamed of me and of my teachings in this apostate and sinful age, of him the Son of Man also will be ashamed when He comes in His Father's glory with the holy angels.'

He went on to say, 1 **9**

'I tell you in truth that some of those who are standing here will not taste death till they have seen the Kingdom of God already come in power.'

The Transfiguration

Six days later, Jesus took with Him 2
Peter, James, and John, and brought them alone, apart from the rest, up a high mountain; and in their presence His appearance
underwent a change. His garments also became 3

dazzling with brilliant whiteness—such whiteness as
no bleaching on earth could give. Moreover there 4
appeared to them Elijah accompanied by Moses;
and the two were conversing with Jesus, when Peter 5
said to Jesus,

'Rabbi, it is well that we are here. Let us put up three tents—one for you, one for Moses, and one for Elijah.'

For he knew not what to say: they were filled with 6
such awe. Then there came a cloud spreading over 7
them, and a voice issued from the cloud,

'This is my Son, the Beloved: listen to Him.'

Instantly they looked round, and now they could 8
no longer see any one, but only Jesus with them.

The Coming of Elijah

As they were coming down from the 9
mountain, He very strictly forbade them
to tell any one what they had seen 'until
after the Son of Man has risen from among the dead.'
So they kept the matter to themselves, although dis- 10
cussing one with another what was meant by this
rising from the dead. They also asked Him, 11

'How is it that the Scribes say that Elijah must first come?'

'Elijah,' He replied, 'does indeed come first and 12
reforms everything; but how is it that it is written
of the Son of Man that He will endure much suffer-
ing and be held in contempt? Yet I tell you that 13
not only has Elijah come, but they have also done
to him whatever they chose, as the Scriptures say
about him.'

Cure of an Epileptic

As they came to rejoin the disciples, 14
they saw an immense crowd surrounding
them and a party of Scribes disputing
with them. Immediately the whole multitude on 15
beholding Him were awe-struck, and they ran forward
and greeted Him.

'What are you discussing?' He asked them. 16

'Rabbi,' answered one of the crowd, 'I have 17
brought you my son. He has a dumb spirit in him; 18
and wherever it comes upon him, it dashes him to

the ground, and he foams at the mouth and grinds
his teeth, and he is pining away. I begged your
disciples to expel it, but they were unable.'

'O unbelieving generation!' replied Jesus; 'how 19
long must I be with you? how long must I bear with
you? Bring him to me.'

So they brought him to Jesus. And the spirit, 20
when he saw Jesus, immediately threw the youth
into convulsions, so that he fell on the ground and
rolled about, foaming at the mouth. Then Jesus 21
asked the father,

'How long has he been like this?'

'From early childhood,' he said; 'and often it 22
has thrown him into the fire or into pools of water
to destroy him. But, if you can, have pity on us and
help us.'

'"If I can!"' replied Jesus; 'Why, everything is 23
possible to him who believes.'

Immediately the father cried out, 24

'I do believe: aid my weak faith.'

Then Jesus, seeing that a crowd was rapidly gathering, 25
rebuked the foul spirit, and said to it,

'Dumb and deaf spirit, I command you, come out
of him and never enter into him again.'

So with a loud cry it threw the boy into fit after 26
fit, and came out. The boy looked as if he were dead,
so that most of them said he was dead; but Jesus 27
took his hand and raised him up, and he stood on
his feet.

After the return of Jesus to the house His disciples 28
asked Him privately,

'How is it that we could not expel the spirit?'

'An evil spirit of this kind,' He answered, 'can 29
only be driven out by prayer.'

Jesus again predicts His own Death and Resurrection

Departing thence they passed through 30
Galilee, and He was unwilling that any
one should know it; for He was teaching 31
His disciples, and telling them,

'The Son of Man is to be betrayed
into the hands of men, and they will put Him to

death; and after being put to death, in three days
He will rise to life again.'

They, however, did not understand what He meant, 32
and were afraid to question Him.

A Lesson in Humility

So they came to Capernaum; and 33
when in the house He asked them,

'What were you arguing about on the
way?'

They remained silent; for on the way they had 34
debated with one another who was the chief of them.
Then sitting down He called the Twelve, and said 35
to them,

'If any one wishes to be first, he must be last of
all and servant of all.'

And taking a young child He set him in their 36
midst, then threw His arms round him and said,

'Whoever for my sake receives one such young 37
child as this, receives me; and whoever receives me,
receives not so much me as Him who sent me.'

Intolerance rebuked

'Rabbi,' said John to Him, 'we saw 38
a man making use of your name to expel
demons, and we tried to hinder him,
because he did not follow us.'

'Hinder him not,' replied Jesus, 'for there is no 39
one who will perform a miracle in my name and be
able the next minute to speak evil of me. He who 40
is not against us is for us; and whoever gives you a 41
cup of water to drink because you belong to Christ,
I tell you that he will certainly not lose his reward.

Stones of Stumbling

'Whoever shall occasion the fall of one 42
of these little ones who believe, it would
be better for him if with a millstone
hanging round his neck he had been thrown into the
sea. If your hand should cause you to fall, cut it 43
off: it would be better for you to enter into Life
maimed, than possessing both your hands to go
into Gehenna, into the fire which cannot be put out.
Or if your foot should cause you to fall, cut it off: 45
it would be better for you to enter into Life crippled,
than possessing both your feet to be thrown into

Gehenna. Or if your eye should cause you to fall, 47
tear it out. It would be better for you to enter into
the Kingdom of God with one eye than possessing
two eyes to be thrown into Gehenna, where THEIR 48
WORM DOES NOT DIE AND THE FIRE IS NOT PUT OUT
(Isa. lxvi. 24). Every one shall be salted with fire. 49
Salt is a good thing, but if the salt should become 50
tasteless, with what will you restore the saltness?
Have salt within you and live at peace with one
another.'

A Question about Divorce

Setting out from that place, He enters 1 **10**
the district of Judaea and crosses the
Jordan: again the people flock to Him,
and again, as usual, He taught them. Presently a 2
party of Pharisees come to Him with the question—
seeking to entrap Him,

'May a man divorce his wife?'

'What rule did Moses lay down for you?' He 3
answered.

'Moses,' they said, 'permitted a man to draw up 4
a written notice of divorce, and to send his wife away'
(Deut. xxiv. 1).

'It was in consideration of your stubborn hearts,' 5
said Jesus, 'that Moses made this law for you; but 6
at the creation "MALE AND FEMALE DID GOD MAKE
THEM (Gen. i. 27). FOR THIS REASON A MAN SHALL 7
LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLING
TO HIS WIFE, AND THE TWO SHALL BE ONE" (Gen. ii.
24); so that they are two no longer, but "ONE." 8
What, therefore, God has joined together let not man 9
separate.'

Indoors the disciples began questioning Jesus 10
again on the same subject. He replied,

'Whoever divorces his wife and marries another 11
woman, commits adultery against the first wife;
and if a woman divorces her husband and marries 12
another man, she commits adultery.'

Children welcomed and blessed

One day people were bringing young 13
children to Jesus for Him to touch them,
but the disciples interfered. Jesus, 14

however, on seeing this, was moved to indignation, and said to them,

'Let the little children come to me: do not hinder them; for to those who are childlike the Kingdom of God belongs. In truth I tell you that 15
whoever does not receive the Kingdom of God like a little child will certainly not enter it.'

Then He took them in His arms and blessed them 16
lovingly, laying His hands upon them.

Eternal Life

As He went out on the road, there 17
came a man running up to Him, who knelt at His feet and asked,

'Good Rabbi, what am I to do in order to inherit eternal life?'

'Why do you call me good?' asked Jesus in 18
reply; 'there is no one good except One—that is,
God. You know the Commandments—"DO NOT 19
MURDER"; "DO NOT COMMIT ADULTERY"; "DO NOT STEAL"; "DO NOT LIE IN GIVING EVIDENCE"; "DO NOT DEFRAUD"; "HONOUR THY FATHER AND THY MOTHER"' (Deut. v. 17–20).

'Rabbi,' he replied, 'all these Commandments I 20
have carefully obeyed from my youth.'

Then Jesus looked at him and loved him, and said, 21

'One thing is lacking in you: go, sell all you possess and give the proceeds to the poor, and you shall have riches in heaven; and come and follow me.'

At these words his brow darkened, and he went 22
away sad; for he possessed great wealth.

The Dangers of Wealth

Then looking round on His disciples 23
Jesus said,

'How hard will it be for the possessors of riches to enter the Kingdom of God!'

The disciples were amazed at His words. Jesus, 24
however, said again,

'Children, how hard it is for those who trust in riches to enter the Kingdom of God! It is easier 25
for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.'

They were astonished beyond measure, and said to one another, 26
'Who then can be saved?'

Jesus looking on them said, 27
'With men it is impossible, but not with God; for everything is possible with God.'

Self-sacrifice for Christ enriches

Peter said to Him, 'See, we gave up everything and have followed you.' 28

'In truth I tell you,' replied Jesus, 'that there is no one who has forsaken house or brothers or sisters, or mother or father, or children or lands, for my sake and for the sake of the gospel, 29
but will receive a hundred times as much now in this present life — houses, brothers, sisters, mothers, children, lands—and persecution with them—and 30
in the coming age eternal life. But many who are now first will be last, and the last, first.' 31

Jesus a third time predicts His Death and Resurrection

They were on the road going up to Jerusalem, and Jesus was walking ahead of them; they were awe-struck, and those who followed did so in fear. Then, once more calling to Him the twelve, He began to tell them what was about to happen to Him. 32

'See,' He said, 'we are going up to Jerusalem, where the Son of Man will be betrayed to the High Priests and the Scribes. They will condemn Him to death, and will hand Him over to the Gentiles; 33
they will mock Him, spit on Him, scourge Him, and put Him to death; but on the third day He will rise to life again.' 34

Preeminence in the Kingdom

Then James and John, the sons of Zebedee, came up to Him and said, 35
'Rabbi, we wish you would grant us what we may ask of you.'

'What would you have me do for you?' He asked. 36

'Allow us,' they replied, 'to sit one at your right hand and the other at your left hand, in your glory.' 37

'You know not,' said He, 'what you are asking. 38

Are you able to drink out of the cup from which I am to drink, or to be baptized with the baptism with which I am to be baptized ?'

'We are able,' they replied. 39

'Out of the cup,' said Jesus, 'from which I am to drink you shall drink, and with the baptism with which I am to be baptized you shall be baptized ;
but as to sitting at my right hand or at my left, that 40
is not mine to give : it will be for those for whom it has been reserved.'

Humble Service true Greatness

The other ten, hearing of it, were at 41
first highly indignant with James and
John. Jesus, however, called them to 42
Him and said to them,

'You are aware how those who are deemed rulers among the Gentiles lord it over them, and their great men make them feel their authority ; but it is not
so among you. No, whoever desires to be great 43
among you must be your servant ; and whoever 44
desires to be first among you must be the bond-
servant of all. For indeed the Son of Man did not 45
come to be served, but to serve others, and to give His life as the redemption-price for many.'

A blind Man receives Sight

They came to Jericho ; and as He was 46
leaving that town—Himself and His disciples and a great crowd—Bartimaeus (the son of Timaeus), a blind beggar,
was sitting by the way-side. Hearing that it was 47
Jesus the Nazarene, he began to cry out,

'Son of David, Jesus, have pity on me.'

Many angrily told him to leave off shouting ; but 48
he only cried out all the louder,

'Son of David, have pity on me.'

Then Jesus stood still. 49

'Call him,' He said.

So they called the blind man.

'Cheer up,' they said ; 'rise, he is calling you.'

The man flung away his cloak, sprang to his feet, 50
and came to Jesus.

‘ What shall I do for you ? ’ said Jesus. 51
‘ Rabboni,’ replied the blind man, ‘ let me recover
my sight.’
‘ Go,’ said Jesus, ‘ your faith has cured you.’ 52
Instantly he regained his sight, and followed Him
along the road.

An Ass's Colt is borrowed

When they were getting near Jeru- 1 **11**
salem and had arrived at Bethphagé and
Bethany, at the Mount of Olives, Jesus
sent two of His disciples on in front,
with these instructions.
‘ Go to the village facing you, and immediately 2
on entering it you will find an ass's colt tied up which
no one has ever yet ridden : untie it and bring it here.
And if any one asks you, “ Why are you doing that ? ” 3
say, “ The Master needs it, and will send it back here
without delay.” ’
So they went and found a young ass tied up at the 4
front door of a house. They were untying it, when 5
some of the bystanders called out,
‘ What are you doing, untying the colt ? ’
And they told them what Jesus had said, and they 6
let them take it.

Jesus rides into Jerusalem

So they brought the colt to Jesus, and 7
threw their garments over it ; and He
mounted. Then many spread their gar- 8
ments to carpet the road, and others leafy
branches which they had cut down in the fields ;
while those who led the way and those who followed 9
kept shouting

‘ HOSANNA !
BLESSED BE HE WHO COMES IN THE LORD'S NAME
(Ps. cxviii. 25, 26).
Blessings on the coming Kingdom of our fore- 10
father David !
HOSANNA IN THE HIGHEST ! ’ (Ps. cxlviii. 1).

So He came into Jerusalem and entered the 11
Temple ; and after looking round upon everything
there, the hour being now late He went out to
Bethany with the Twelve.

A Fig-tree cursed

The next day, after they had left 12
Bethany, He was hungry. In the dis- 13
tance He saw a fig-tree in full leaf, and
went to see whether perhaps He could find some
figs on it. When however He came to it, He found
nothing but leaves (for it was not fig time); and He 14
said to the tree,

'Let no one ever again eat fruit from thee!'

And His disciples heard this.

The Dealers driven from the Temple

They came to Jerusalem, and entering 15
the Temple He began to drive out the
buyers and sellers, and upset the money-
changers' tables and the stools of the
dealers in doves, and would not allow any one to 16
carry any vessel through the Temple. And He 17
remonstrated with them.

'Is it not written,' He said,

'"MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS"? (Isa. lvi. 7). But you have made it what it now is—A ROBBERS' CAVE' (Jer. vii. 11).

This the High Priests and Scribes heard, and they 18
sought means to destroy Him. For they were afraid
of Him, because all the people were amazed at His
teaching. When evening came on, Jesus and His 19
disciples used to leave the city.

The Fig-tree withers. The Power of Faith

In the early morning, as they passed 20
by, they saw the fig-tree withered to the
roots; and Peter, recollecting, said to 21
Him,

'Look, Rabbi, the fig-tree which you cursed is withered up.'

Jesus said to them, 22

'Have faith in God. I tell you in truth that 23
if any one shall say to this mountain, "Arise, and
hurl yourself into the sea," and has no doubt about
it in his heart, but stedfastly believes that what
he says will happen, it shall be granted him. That 24
is why I tell you, whatever you pray and ask for, if
you believe that you have received it, it shall be

yours. Whenever you stand praying, if you have a 25
grievance against any one, forgive it, so that your
Father in heaven may also forgive you your offences.'

The Leaders of the People silenced

They came again to Jerusalem; and as 27
He was walking in the Temple, the High
Priests and the Scribes and Elders came
and asked Him, 28

'By what authority are you doing these things?
Who gave you authority to do them?'

'And I will put a question to you,' replied Jesus; 29
'answer me, and then I will tell you by what
authority I do these things. John's Baptism—was it 30
from heaven or from men? Answer me.'

So they debated the matter with one another. 31

'Suppose we say, "from heaven,"' they argued,
'he will ask, "Why then did you not believe him?"
Or should we say, "from men"?'— 32

They were afraid of the people; for all agreed in
holding John to have been really a Prophet. So they 33
answered Jesus,

'We do not know.'

'Nor do I tell you,' said Jesus, 'by what authority
I do these things.'

'The wicked Vine-dressers'

12 1 Then He began to speak to them in
parables.

'There was once a man,' He said,
'who planted a vineyard, fenced it round,
dug a pit for the wine-vat, and built a watch-tower.
Then he let the place to vine-dressers and went
abroad. At vintage-time he sent one of his servants 2
to receive from the vine-dressers a share of the
vintage. But they seized him, beat him cruelly 3
and sent him away empty-handed. Again he sent 4
to them another servant; and him they wounded in
the head and treated shamefully. Yet a third he
sent, and him they killed. And he sent many 5
besides, and them also they ill-treated, beating some
and killing others. He had still one left whom he 6
could send, a dearly-loved son: he sent him last
of all, saying,

'"They will treat my son with respect.'

'But those men—the vine-dressers—said to one 7
another,

'"Here is the heir: come, let us kill him, and then
the inheritance shall be ours."

'So they seized him and killed him, and flung his 8
body outside the vineyard. What, therefore, will the 9
owner of the vineyard do?'

'He will come and put the vine-dressers to death, and will give the vineyard to others.'

'Have you not read even this passage,' He 10
added,

'"THE STONE WHICH THE BUILDERS REJECTED
HAS BECOME THE CORNERSTONE:
THIS CAME FROM THE LORD, 11
AND IT IS WONDERFUL IN OUR EYES"?'
(Ps. cxviii. 22, 23).

Now they were looking out for an opportunity to 12
seize Him, but were afraid of the people; for they saw that in this parable He had referred to themselves. So they left Him and went away.

A Question about Tribute

Their next step was to send to Him 13
some of the Pharisees and of Herod's
partisans to entrap Him in conversation.
So they came to Him. 14

'Rabbi,' they said, 'we know that you are a truthful man and you pay no special regard to any one, since you do not consider men's outward appearance, but teach God's way truly. Is it allowable to pay poll-tax to Caesar, or not? Shall we 15
pay, or shall we refuse to pay?'

But He, knowing their hypocrisy, replied,

'Why try to ensnare me? Bring me a shilling for me to look at.'

They brought one; and He asked them, 16

'Whose is this likeness and this inscription?'

'Caesar's,' they replied.

'What is Caesar's,' replied Jesus, 'pay to Caesar— 17
and what is God's, pay to God.'

And they wondered exceedingly at Him.

A Question about the Resurrection

Then came to Him a party of Sadducees, a sect which denies that there is any resurrection, and they proceeded to question Him. 18

'Rabbi,' they said, 'Moses made it a law for us: "IF A MAN'S BROTHER SHOULD DIE AND LEAVE A WIFE, BUT NO CHILD, THE MAN SHALL MARRY THE WIDOW AND RAISE UP A FAMILY FOR HIS BROTHER" (Deut. xxv. 5, 6). There were once seven brothers, the eldest of whom took a wife, but at his death left no family. The second married the widow, and died, leaving no family; and the third did the same. And so did the rest of the seven, all dying childless. Finally the woman also died. At the Resurrection whose wife will she be? For they all seven married her.' 19 20 21 22 23

'Is not this the cause of your error,' replied Jesus —'your ignorance alike of the Scriptures and of the power of God? For when they have risen from the dead, men do not marry and women are not given in marriage, but they are as angels are in heaven. But as to the dead rising to life, have you never read in the Book of Moses, in the passage about the Bush, how God said to him, "I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB"? (Exod. iii. 2–6). He is not the God of dead, but of living men. You are in grave error.' 24 25 26 27

Love, the supreme Law

Then one of the Scribes, who had heard them disputing and well knew that Jesus had given them an answer to the point, came forward and asked Him, 'Which is the chief of all the Commandments?' 28

'The chief Commandment,' replied Jesus, 'is this: "HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND THOU SHALT LOVE THE LORD THY GOD WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE MIND, AND THY WHOLE STRENGTH" (Deut. vi. 4, 5). 29 30

'The second is this: "THOU SHALT LOVE THY NEIGHBOUR AS THYSELF" (Lev. xix. 18). 31

'There is no other Commandment greater than these.'

And the Scribe said to Him, 32

'Rightly, in very truth, Rabbi, have you said that HE STANDS ALONE, AND THERE IS NO OTHER THAN HE; and TO LOVE HIM WITH ALL ONE'S HEART, WITH ALL 33 ONE'S UNDERSTANDING, AND WITH ALL ONE'S STRENGTH, AND TO LOVE ONE'S NEIGHBOUR NO LESS THAN ONESELF, is far better than all our WHOLE BURNT-OFFERINGS AND SACRIFICES' (1 Sam. xv. 22).

Perceiving that the Scribe had answered wisely, 34 Jesus said to him,

'You are not far from the Kingdom of God.'

No one from that time forward ventured to put any question to Him.

David's Son and David's Lord

Now, while teaching in the Temple, 35 Jesus asked,

'How is it the Scribes say that the Christ is a son of David? David him- 36 self, taught by the Holy Spirit, said,

'"THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND,
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY FEET" (Ps. cx. 1).

'David himself calls Him "Lord": how then 37 can He be his son?'

And the mass of the people heard Jesus gladly.

And in the course of His teaching He said, 38

The Scribes denounced

'Be on your guard against the Scribes who like to walk about in long robes and to be bowed to in places of public resort, and to occupy the best places in the synagogues and 39 at dinner-parties, and who swallow up the property of 40 widows and then mask their wickedness by making long prayers: the heavier the punishment these men shall receive.'

The Widow's Gift

Having taken a seat opposite the 41 Treasury, He observed how the people were dropping money into the Treasury, and that many of the wealthy threw in large sums.

But there came one poor widow and dropped in two 42
small coins, together equal in value to a mite. So He 43
called His disciples to Him, and said,

I tell you in truth that this widow, poor as she
is, has thrown in more than all the other contributors
to the Treasury; for they have all contri- 44
buted what they could well spare, but she out of
her need has thrown in all she possessed—all she had
to live on.'

Jesus predicts the Destruction of the Temple

As He was leaving the Temple, one of 1 13
His disciples exclaimed,

'Look, Rabbi, what wonderful stones!
what wonderful buildings!'

'You see all these great buildings?' 2
Jesus replied; 'not one stone will be left here resting
upon another, and not thrown down.'

Things which would happen first

He was sitting on the Mount of Olives 3
opposite to the Temple, when Peter,
James, John, and Andrew, apart from
the others asked Him,

'Tell us, when will these things be? and what 4
will be the sign when all these predictions are about
to be fulfilled?'

So Jesus began to tell them: 5

'Take care that no one misleads you. Many will 6
come in my name and say, "I am He"; and
they will mislead many. But when you hear of wars 7
and rumours of wars, do not be alarmed: come they
must, but the end is not yet. For NATION WILL RISE 8
IN ARMS AGAINST NATION, AND KINGDOM AGAINST
KINGDOM (Isa. xix. 2). There will be earthquakes
in various places; there will be famines. These
miseries are but like the early pains of childbirth.

Persecution and world-wide Preaching

'You yourselves must be on your 9
guard. They will deliver you up to
Sanhedrins; you will be brought into
synagogues and cruelly beaten; and you
will stand before governors and kings for my sake,
to be witnesses to them for me. But the gospel 10

must be preached to all nations first. When, however, they are marching you along under arrest, do not be anxious beforehand about what you are to say, but speak whatever shall be given you when the time comes; for it will not be you who speak, but the Holy Spirit. 11

Stedfastness would be rewarded

'Brother will betray brother to death, and fathers will betray children; and CHILDREN WILL RISE AGAINST THEIR PARENTS (Mic. vii. 6) and have them put to death. You will be objects of universal hatred because you are called by my name, but those who stand firm to the end shall be saved. 12 13

'The Abomination of Desolation'

'But when you see the ABOMINATION OF DESOLATION (Dan. ix. 27) standing where he ought not'—let the reader observe these words—'then let those in Judaea escape to the hills; let him who is on the roof not come down and enter the house to fetch anything out of it; and let not him who is in the field turn back to pick up his outer garment. And alas for the women who at that time are with child or have infants at the breast! 14 15 16 17

Unparalleled Distress

'But pray that it may not come in the winter. For those will be times of SUFFERING THE LIKE OF WHICH HAS NEVER BEEN FROM THE FIRST CREATION OF GOD'S WORLD UNTIL NOW (Dan. xii. 1), and assuredly never will be again; and but for the fact that the Lord has cut short those days, no one would escape; but for the sake of His elect whom He has chosen for Himself He has cut short the days. 18 19 20

False Messiahs and false Teachers

'At that time if any one says to you, "See, here is the Christ!" or "See, He is there!" do not believe it. For there will rise up false Christs and false prophets, displaying signs and prodigies with a view to lead astray, if possible, even the elect. Do you, however, be on your guard: I have forewarned you of everything. 21 22 23

The Coming of the Son of Man

'But at that time, after that distress, THE SUN WILL BE DARKENED AND THE MOON WILL NOT SHED HER LIGHT; 24
THE STARS WILL BE SEEN FALLING FROM 25
HEAVEN (Isa. xiii. 10), AND THE FORCES WHICH ARE IN THE HEAVENS WILL BE DISORDERED (Isa. xxxiv. 4).
And then will they see THE SON OF MAN COMING IN 26
CLOUDS (Dan. vii. 13) with great power and glory.
Then He will send forth the angels and gather 27
together His elect from north, south, east and west—from the furthest bounds of earth and heaven.

'Learn from the fig-tree the lesson it teaches. 28
As soon as its branch has become soft and it is bursting into leaf, you know that summer is near. So 29
also do you, when you see these things happening, be sure that He is near, at your very door. I tell 30
you in truth that the present generation will not pass away until all these things have happened.
Sky and earth will pass away, but my words shall 31
not pass away.

'But as to that day or the hour no one knows— 32
not even the angels in heaven, not even the Son, but the Father alone. Take care, be on the alert, and pray; 33
for you do not know when it will happen. It is like a 34
man gone abroad, who has left his house, and given the management to his servants—to each one his special duty—and has ordered the porter to keep awake. Keep watch therefore, for you know not 35
when the master of the house is coming—in the evening, at midnight, at cock-crow, or at dawn.
Beware lest He should arrive unexpectedly and find 36
you asleep. And what I say to you I say to all— 37
Keep watch!'

The Plot to murder Jesus

14 It was now two days before the Passover 1
and the feast of Unleavened Bread, and the High Priests and Scribes were bent on finding how to seize Him by craft and put Him to death. But they said, 2

'Not during the Festival, for fear there should be a riot among the people.'

Affection's costly Gift

Now when He was at Bethany, in the house of Simon the leper, while He was at table, there came a woman with an alabaster jar of pure spikenard, very costly: she broke the jar and poured the perfume over His head. 3
But there were some who said to one another with indignation, 4

'Why has the perfume been thus wasted? For it might have been sold for fifteen pounds or more, and the money given to the poor.' 5

And they were very angry with her. But Jesus said, 6

'Leave her alone: why are you troubling her? She has done me a most gracious service. You always 7
have the poor among you, and whenever you choose you can do acts of kindness to them; but me you have not always. What she could she did: she has per- 8
fumed my body in preparation for my burial. And 9
I solemnly tell you that wherever in the whole world the gospel shall be proclaimed, this which she has done shall also be told in remembrance of her.'

The Treachery of Judas

But Judas Iscariot, one of the Twelve, 10
went to the High Priests to betray Jesus to them. They gladly listened to his 11
proposal, and promised to give him a sum of money. So he looked out for an opportunity to betray Him.

The Passover prepared

On the first day of the feast of Un- 12
leavened Bread—the day for killing the Passover lamb—His disciples asked Him,

'Where shall we go and prepare for you to eat the Passover?'

So He sent two of His disciples with instructions, 13
saying,

'Go into the city, and you will meet a man carrying a pitcher of water: follow him, and whatever 14
house he enters, tell the master of the house, "The Rabbi asks, Where is my room where I can eat the Passover with my disciples?" Then he will himself 15
show you a large room upstairs, ready furnished: there make preparation for us.'

So the disciples went out and came to the city, and found everything just as He had told them; and they got the Passover ready. 16

'The last Supper.' The Traitor indicated

When it was evening, He came with the Twelve. And while they were at table Jesus said, 17 18

'I tell you in truth that one of you will betray me—one who is eating with me.'

They were filled with sorrow, and began asking Him, one by one, 19

'Not I, is it?'

'It is one of the Twelve,' He replied; 'he who is dipping his fingers in the dish with me. For the Son of Man is going His way as it is written about Him; but woe to the man by whom the Son of Man is betrayed! It were a happy thing for that man, had he never been born.' 20 21

The memorial Meal instituted

Also during the meal He took a loaf, blessed it, and broke it. He then gave it to them, saying, 22

'Take this, it is my body.'

Then He took a cup, gave thanks, and handed it to them, and they all of them drank from it. 23

'This is my blood,' He said, 'which is to be poured out on behalf of many—the blood that ratifies the Covenant. I tell you that never again shall I drink the produce of the vine till I drink the new wine in the Kingdom of God.' 24 25

After singing the hymn, they went out to the Mount of Olives. 26

Peter's Denial foretold

Then said Jesus to them, 27

'All of you are about to turn against me, for it is written, "I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP WILL BE SCATTERED IN ALL DIRECTIONS" (Zech. xiii. 7). But after I have risen to life again I will go before you into Galilee.' 28

'All may turn against you,' said Peter, 'yet I will never do so.' 29

'I tell you in truth,' replied Jesus, 'that to-day— 30 this night—before the cock crows twice, you yourself will three times disown me.'

'Even if I must die with you,' declared Peter again 31
and again, 'I will never disown you.'

In like manner protested also all the disciples.

The Agony in Gethsemane

So they came to a place called 32
Gethsemane. There He said to His disciples,

'Sit down here till I have prayed.'

Then He took with Him Peter and James and John, 33
and began to be full of terror and distress, and He said to them,

'My heart is crushed with anguish to the point of 34
death: wait here and keep awake.'

Going forward a short distance He threw Himself 35
upon His face, and prayed that, if it were possible,
He might be spared that time of agony; and He 36
said,

'Abba! Father! all things are possible for Thee: take this cup away from me: and yet not what I will, but what Thou willest.'

Then He came and found them asleep, and He said 37
to Peter,

'Simon, are you asleep? Were you not able to
keep awake a single hour? Keep awake, all of you, 38
and pray, that you may not come into temptation: the spirit is right willing, but the flesh is frail.'

He again went away and prayed, using the very 39
same words. When He returned He again found 40
them asleep, for they were very weary; and they knew not how to answer Him. A third time He came,
and then He said, 41

'Sleep on and rest.—Enough! the hour has come.
Even now they are betraying the Son of Man into the
hands of sinful men. Rouse yourselves, let us be 42
going: my betrayer is close at hand.'

Judas brings armed Men

Immediately, while He was still speak- 43
ing, Judas, one of the Twelve, came and with him a crowd of men armed with swords and cudgels, sent by the High Priests and

Scribes and Elders. Now the betrayer had arranged 44
a signal with them.

'The one I kiss,' he said, 'is the man: lay hold
of him, and take him safely away.'

So he came, and going straight to Jesus he said, 45
'Rabbi!' and kissed Him affectionately; whereupon 46
they laid hands on Him and held Him firmly. But 47
one of those who stood by drew his sword and struck
a blow at the High Priest's servant, cutting off his ear.

Jesus expostulates. The Apostles forsake Him

'Have you come out,' said Jesus, 'with 48
swords and cudgels to arrest me, as if you
had to fight with a robber? Day after 49
day I used to be among you in the
Temple teaching, and you never seized me. But this
is happening in order that the Scriptures may be
fulfilled.'

Then His friends all forsook Him and fled. One 50, 51
youth indeed did follow Him, wearing only a linen
cloth round his bare body. Of him they laid hold, 52
but he left the linen cloth in their hands and ran
away naked.

Jesus is taken to the High Priest

So they led Jesus away to the High 53
Priest, and with him there assembled all
the High Priests, Elders, and Scribes.
Peter followed Jesus at a distance, as far 54
as the court of the High Priest's palace, where he
remained, sitting among the officers, and warming
himself by the fire

False Testimony and gross Insults

Meanwhile the High Priests and the 55
entire Sanhedrin were endeavouring to
get evidence against Jesus in order to
put Him to death, but could find none;
for though many gave false testimony against Him, 56
their statements did not tally. Then some came 57
forward as witnesses and falsely declared,

'We have heard him say, "I will pull down this 58
Sanctuary built by human hands, and three days afterwards I will erect another built without hands."'

But not even in this shape was their testimony 59
consistent.

At last the High Priest stood up, and advancing into 60
the midst of them all, asked Jesus,

'Have you no answer to make? What is this that these witnesses allege against you?'

But He remained silent, and gave no reply. A 61
second time the High Priest questioned Him.

'Are you the Christ, the Son of the Blessed One?' he said.

'I am,' replied Jesus, 'and you all shall see the Son 62
of Man sitting at the right hand of the divine Power, and coming amid the clouds of heaven' (Ps. cx. 1; Dan. vii. 13).

Rending his garments the High Priest exclaimed, 63

'What need have we of witnesses after that? You 64
all heard his impious words. What is your judgement?'

Then with one voice they condemned Him as
deserving of death. Thereupon some began to spit 65
on Him, and to blindfold Him, while striking Him with their fists and crying,

'Prove that you are a prophet.'

The officers too struck Him with open hands.

Peter disowns his Master

Now while Peter was below in the court, 66
one of the High Priest's maidservants
came, and seeing Peter warming himself 67
she looked at him and said,

'You also were with Jesus, the Nazarene.'

But he denied it, and said, 68

'I don't know, I don't understand—What do you mean?'

And then he went out into the forecourt. Just then
a cock crowed. Again the maidservant saw him, 69
and again began to say to the people standing by,

'He is one of them.'

A second time he repeatedly denied it. Soon after- 70
wards the bystanders again accused Peter, saying,

'You are surely one of them, for indeed you are a Galilaean.'

But he broke out into curses and oaths, declaring, 71

'I know nothing of the man you are talking about.'

No sooner had he spoken than a cock crowed for 72
the second time, and Peter recollected the words of Jesus,

'Before the cock crows twice, you will three times disown me.'

And as he thought of it, he wept aloud.

Jesus is taken before the Roman Governor

15 1 At earliest dawn, after the High Priests had held a consultation with the Elders and Scribes, they and the entire Sanhedrin bound Jesus and took Him away and
handed Him over to Pilate. So Pilate questioned Him. 2

'Are you the King of the Jews?' he asked.

'I am,' replied Jesus.

Then, as the High Priests went on heaping accusa- 3
tions on Him, Pilate again asked Him, 4

'Do you make no reply? Listen to the many charges they are bringing against you.'

But Jesus made no further answer: so that Pilate 5
wondered.

Pilate hesitates, but condemns Him

Now at the Festival it was customary 6
for Pilate to release to the Jews any one
prisoner whom they might beg for; and 7
at this time a man named Barabbas was
in prison among the insurgents—persons who in
the insurrection had committed murder. So the 8
people came crowding up, asking Pilate to grant them
the usual favour.

'Shall I release for you the King of the Jews?' 9
answered Pilate.

For he could see that it was out of sheer spite that 10
the High Priests had handed Him over. But the High 11
Priests urged on the crowd to get him to release
Barabbas instead. And Pilate again asked them, 12
'What then shall I do to the man you call the King
of the Jews?' They once more shouted out, 13

'Crucify him!'

'But what crime has he committed?' asked 14
Pilate.

But all the more they shouted,

'Crucify him!'

So Pilate, wishing to satisfy the mob, released 15
Barabbas to them, and then scourged Jesus and
handed Him over for crucifixion.

Jesus is grossly insulted and ill-treated

Then the soldiers led Him away into 16
the court of the Palace (the Praetorium),
and calling together the whole battalion 17
they arrayed Him in purple, placed on His
head a wreath of thorny twigs which they had twisted,
and went on to salute Him with shouts of 'Hail 18
King of the Jews.' Then they began to beat Him 19
on the head with a cane, to spit on Him, and to do
Him homage on bended knees. At last, having 20
finished their sport, they took the robe off Him,
put His own clothes on Him, and led Him out to
crucify Him.

Golgotha

One Simon, a Cyrenean, the father of 21
Alexander and Rufus, was passing along,
coming from the country: him they compelled to
carry His cross. So they brought Him to the place 22
called Golgotha, which, being translated, means
'Skull-ground.' Here they offered Him wine mixed 23
with myrrh; but He refused it. Then they crucified 24
Him, and they divided His garments among them,
drawing lots to decide what each should take. It was 25
nine o'clock in the morning when they crucified Him.
And the written inscription of the charge against 26
Him was:

THE KING OF THE JEWS.

The People and their Rulers revile Him

And together with Jesus they crucified 27
two robbers, one at His right hand and one
at His left. And all the passers-by reviled 29
Him. They shook their heads at Him
and said,

'Ah! you who were for destroying the Sanctuary
and building a new one in three days, come down from 30
the cross and save yourself.'

In the same way the High Priests also, as well 31
as the Scribes, kept on scoffing at Him, saying to one
another,

'He has saved others: himself he cannot save!
This Christ, the King of Israel, let him come down 32
now from the cross, that we may see and believe.'

Even the men crucified with Him heaped insults
on Him.

Jesus dies

At noon there came a darkness over the 33
whole land, lasting till three o'clock in
the afternoon. And at three o'clock Jesus cried out 34
with a loud voice,

'ELÔI, ELÔI, LEMA SABACHTHANI?' which means,
'MY GOD, MY GOD, WHY HAST THOU FORSAKEN
ME?' (Ps. xxii. 1).

Some of the bystanders, hearing Him, said, 35

'Listen, he is calling for Elijah!'

Then a man ran to fill a sponge with sour wine, 36
and he put it on the end of a cane and placed it to
the lips of Jesus, saying at the same time,

'Wait! let us see whether Elijah will come and
take him down.'

But Jesus uttered a loud cry and yielded up His 37
spirit.

And the curtain of the Sanctuary was torn in two, 38
from top to bottom.

When the Centurion who stood in front of the 39
cross saw that He was dead, he exclaimed,

'This man was indeed Son of God.'

There were also women looking on from a dis- 40
tance; among them being both Mary of Magdala
and Mary the mother of James the little and of
Joses, and Salome—all of whom in the Galilaean days 41
had habitually been with Him and attended upon
Him, as well as many other women who had come
up to Jerusalem with Him.

Joseph of Arimathaea buries the Body of Jesus

Towards sunset, as it was the Prepara- 42
tion—that is, the day preceding the
Sabbath—Joseph of Arimathaea came, 43
a highly respected member of the
Council, who himself was living in
expectation of the Kingdom of God. He summoned
up courage to go in to see Pilate and beg for the body

of Jesus. But Pilate could hardly believe that He 44
was already dead. And he called for the Centurion
and inquired whether He had been long dead;
having ascertained the fact from the Centurion he 45
granted the body to Joseph. Then Joseph bought a 46
sheet of linen, took Him down, wrapped Him in the
sheet and laid Him in a tomb hewn in the rock; after
which he rolled a stone against the entrance to the
tomb. Mary of Magdala and Mary the mother of 47
Joses were looking on to see where He was put.

The empty Tomb

When the Sabbath was over, Mary of 1 **16**
Magdala, Mary the mother of James, and
Salome, bought spices, in order to come
and anoint His body. So, very soon after sunrise 2
on the first day of the week, they came to the tomb;
and they said to one another, 3
'Who will roll away the stone for us from the
entrance to the tomb?'

But then, looking up, they saw that the stone was 4
already rolled back: it was of immense size. Upon 5
entering the tomb, they saw a young man sitting at
their right hand, clothed in a long white robe. They
were terrified. But he said to them, 6
'Do not be terrified. It is Jesus you are looking
for—the Nazarene, the crucified one. He has come
back to life: He is not here: this is the place where
they laid Him. But go and tell His disciples and 7
Peter that He is going before you into Galilee: and
that there you will see Him, as He told you.'

So they came out, and fled from the tomb, for they 8
were trembling and amazed; and they said not a
word to any one, for they were afraid.

Jesus is seen by Mary of Magdala

[Now when He rose to life early on the 9
first day of the week, He appeared first
to Mary of Magdala, from whom He had
expelled seven demons. She brought the 10
tidings to those who had been with Him, who were
now mourning and weeping. But they, when they 11
were told that He was alive and that He had been
seen by her, could not believe it.

And on the Road to Emmaus

Afterwards He showed Himself in 12
another form to two of them as they
were walking, on their way into the
country. These, again, went and told 13
the news to the rest; but they did not believe them
either.

Later still He showed Himself to the eleven 14
themselves whilst they were at table, and He upbraided them with their unbelief and obstinacy in not
believing those who had seen Him alive. Then He 15
said to them,

The Mission of the Apostles to the World

'Go the whole world over, and proclaim the Gospel to all mankind. He 16
who believes and is baptized shall be
saved, but he who disbelieves will be
condemned. And signs shall attend those who 17
believe, even such as these: by my name they shall
expel demons; they shall speak new languages; they 18
shall take up venomous snakes; and even if they drink
any deadly poison, it shall do them no harm whatever; they shall lay their hands on the sick, and
these shall recover.'

Jesus is taken up into Heaven

So the Lord Jesus after having thus 19
spoken to them was taken up into
heaven, and He sat down at the right
hand of God. And they went out and 20
preached everywhere, the Lord working with them
and confirming their Message by the signs which
accompanied it.]

THE GOSPEL ACCORDING TO ST. LUKE

1

Seeing that many have attempted to draw up a 1
narrative of the events that are received with
full assurance among us on the authority of 2
those who were from the beginning eye-witnesses
and became devoted to the service of the divine
Message, it has seemed right to me also, after 3
careful investigation of the facts from their commencement,
to write for you, most noble Theophilus,
a connected account, that you may fully know the truth 4
of what you have been taught by word of mouth.

The Parents of John the Baptist

There was in the time of Herod, king of 5
Judaea, a priest of the name of Zechariah,
belonging to the order of Abijah. He
had a wife who was a descendant of Aaron,
and her name was Elizabeth. They were both of 6
them upright before God, blamelessly obeying all
the Lord's precepts and ordinances. But they had 7
no child, because Elizabeth was barren; and both
of them were far advanced in life.

John's Birth predicted

Now while he was doing priestly duty 8
before God in the prescribed course of his
order, it fell to his lot—according to the 9
custom of the priesthood—to go into the Sanctuary
of the Lord and burn the incense; and the whole 10
multitude of the people were outside praying at the
hour of incense. Then there appeared to him an 11
angel of the Lord standing on the right side of the
altar of incense; and Zechariah on seeing him 12
was startled and terrified. But the angel said to 13
him,

'Do not be frightened, Zechariah, for your petition has been heard: your wife Elizabeth will bear you a son, and you shall call his name John. 14 You shall have gladness and intense joy, and many will rejoice over his birth. 15 For he will be great in the sight of the Lord; no wine or fermented drink shall he ever drink; but he will be filled with the Holy Spirit from the very hour of his birth. 16 Many of the sons of Israel will he turn to the Lord their God; 17 and he will go before Him in the spirit and power of Elijah, to turn fathers' hearts to the children, and cause the rebellious to walk in the wisdom of the upright, to make a people perfectly ready for the Lord.'

18 'How am I to know this?' asked Zechariah, 'for I am an old man, and my wife is far advanced in years.'

19 'I am Gabriel, who stand in the presence of God,' answered the angel, 'and I have been sent to speak with you and tell you this good news. 20 And now you shall be dumb and unable to speak until the day when this takes place; because you have not believed my words—words which will be fulfilled at their appointed time.'

21 Meanwhile the people were waiting for Zechariah, and were surprised that he stayed so long in the Sanctuary. 22 And when he came out, he was unable to speak to them; and they knew that he must have seen a vision in the Sanctuary; but he made signs to them and continued dumb.

23 When his days of service were at an end, he went to his home; 24 and in course of time his wife Elizabeth conceived, and kept herself secluded five months.

25 'Thus has the Lord dealt with me at this time,' she said; 'He has graciously taken away my reproach among men.'

The Birth of Jesus predicted

26 Now in the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, 27 to a maiden betrothed to a man of the name of

Joseph, a descendant of David. The maiden's name was Mary.

So Gabriel went in and said to her, 28

'Hail, favoured one! the Lord be with you.'

She was greatly startled at his words, and wondered 29
what such a greeting meant. But the angel said, 30

'Do not be frightened, Mary, for you have found
favour with God. You will conceive in your womb 31
and bear a son; and you are to call His name JESUS.
He will be great, and He will be called "Son of the 32
Most High." And the Lord God will give Him the
throne of His forefather David; and He will be King 33
over the House of Jacob for ever, and of His reign
there will be no end.'

'How can this be,' Mary replied, 'seeing that I 34
have no husband?'

The angel answered, 35

'The Holy Spirit will come upon you, and the
power of the Most High will overshadow you; and
for this reason your offspring will be called holy,
"the Son of God." And see, your relative Elizabeth 36
—she also has conceived a son in her old age; and this
is the sixth month with her who was called barren.
For no promise from God will be impossible of ful- 37
filment.'

'I am the Lord's maidservant,' Mary replied; 38
'may it be with me in accordance with your words!'

And then the angel left her.

Mary and Elizabeth

Not long after this, Mary made herself 39
ready and went in haste into the hill
country to a town in Judah. Here she 40
came to the house of Zechariah and
greeted Elizabeth; and as soon as Elizabeth heard 41
Mary's greeting, the babe leapt within her. And
Elizabeth was filled with the Holy Spirit, and uttered 42
a loud cry of joy.

'Blest among women are you,' she said, 'and
blest is the fruit of your womb! But why is this 43
honour done me, that the mother of my Lord should
come to me? For, the moment your greeting reached 44

my ears, the babe within me leapt for joy. And blessed is she who believed, for the word spoken to her from the Lord shall be fulfilled.' 45

The Magnificat

Then Mary said : 46
'My soul extols the Lord,
And my spirit triumphs in God my Saviour ; 47
Because He has looked on His maid-servant in her lowly position, 48
For from this time forward all generations will account me happy,
Because the mighty One has done great things for me— 49
Holy is His name !—
And His compassion is, generation after generation, 50
Upon those who fear Him.
He has displayed His might with His arm. 51
He has scattered those who were haughty in the thoughts of their hearts.
He has cast monarchs down from their thrones, 52
And exalted men of low estate.
The hungry He has satisfied with choice gifts, 53
But the rich He has sent empty-handed away.
His servant Israel He has helped, 54
Remembering His compassion—
As He promised our forefathers— 55
To Abraham and his posterity for ever.'

So Mary stayed with Elizabeth about three months, and then returned home. 56

The Birth of John the Baptist

Now when Elizabeth's full time was 57
come, she gave birth to a son ; and her 58
neighbours and relatives heard how the
Lord had shown great compassion to her ;
and they rejoiced with her. And on the eighth day 59
they came to circumcise the child, and were going
to call him Zechariah, after his father.

His mother, however, said, 60

'No, he is to be called John.'

'There is not one of your family,' they said, 'who has that name.' 61

They asked his father by signs what he wished him 62
to be called. So he asked for a writing-tablet, and 63
wrote,

'His name is John.'

And they all wondered. Instantly his mouth and 64
his tongue were set free, and he began to speak and
bless God. And all who lived round about them were 65
filled with awe, and throughout the hill country of
Judaea reports of all these things were spread
abroad. All who heard the story treasured it in their 66
memories.

'What then will this child be?' they said.

For the Lord's hand was indeed with him.

And Zechariah his father was filled with the Holy 67
Spirit, and he prophesied, saying,

The Benedictus

'Blessed be the Lord, the God of Israel, 68
Because He has not forgotten His people but has effected redemption for them,
And has raised up a mighty Deliverer for us 69
In the house of David His servant—
As He has spoken from of old by the lips of His holy prophets— 70
To deliver us from our foes and from the power of all who hate us, 71
Dealing pitifully with our forefathers, 72
And to remember His holy covenant,
The oath which He swore to Abraham our forefather, 73
To grant us to be rescued from the power of our foes 74
And so render worship to Him free from fear,
In holiness and uprightness before Him all our days. 75
And you, O child, shall be called Prophet of the Most High; 76
For you shall go in front before the Lord to prepare the way for Him,
To give to His people a knowledge of salvation 77
In the forgiveness of their sins.

Through the tender compassion of our God, 78
Whereby a new day from on high will break on us,
Dawning on those who now dwell in the darkness and shadow of death— 79
To direct our feet into the path of peace.'

And the child grew and became strong in character, 80
and lived in the Desert till the time came for him to
appear publicly to Israel.

The Birth of Jesus at Bethlehem

2 In those days an edict was issued 1
by Caesar Augustus for a census of
the whole Empire. It was the first 2
census made during the governorship of
Quirinius in Syria; and all went to be registered 3
—every one to the town to which he belonged. So 4
Joseph went up from Galilee, from the town of
Nazareth, to Judaea, to David's town of Bethlehem,
because he was of the house and lineage of David,
to have himself registered together with Mary, who 5
was betrothed to him and was with child. While they 6
were there, her full time came, and she gave birth to 7
her first-born son, and wrapped Him round, and
laid Him in a manger, because there was no room for
them in the inn.

The Shepherds and the Angels

Now there were shepherds in the same 8
part of the country keeping watch over
their sheep by night in the open fields,
when suddenly an angel of the Lord stood 9
by them, and the glory of the Lord shone round
them; and they were filled with terror. But the angel 10
said to them,

'Put away all fear; for I am bringing you good
news of great joy—joy for all the people. For a 11
Saviour who is the Christ is born to you to-day, in
the town of David. And this is the token for you: 12
you will find a babe wrapped in swaddling clothes
and lying in a manger.'

And immediately there was with the angel a 13
multitude of the host of heaven praising God and
saying,

'Glory be to God in the highest heavens, 14
And on earth peace among men in whom He is
well pleased!'

Then, as soon as the angels had left them and 15
returned to heaven, the shepherds said to one
another,

'Let us now go as far as Bethlehem and see what
this occurrence is that the Lord has made known
to us.'

So they came in haste and found Mary and 16
Joseph, with the babe lying in the manger. And when 17
they saw the child, they told what had been said
to them about Him; and all who listened were 18
astonished at what the shepherds told them. But 19
Mary treasured up all their story, often dwelling on
it in her mind. And the shepherds returned, glorify- 20
ing and praising God for all that they had heard and
seen, agreeing as it did with what had been told to
them.

The Naming of the Child

When eight days had passed and the time for 21
circumcising Him had come, He was
called JESUS, the name given Him by the
angel before His conception in the womb.

He is taken to Jerusalem

And when the days for their purifica- 22
tion appointed by the Law of Moses had
passed, they took Him up to Jerusalem
to present Him to the Lord, as it is 23
written in the Law of the Lord:

'EVERY FIRST-BORN MALE SHALL BE CALLED HOLY
TO THE LORD' (Exod. xiii. 2);

And also to offer a sacrifice, as commanded in the 24
Law of the Lord,

'A PAIR OF TURTLE DOVES OR TWO YOUNG PIGEONS'
(Lev. xii. 8).

The Nunc Dimittis

Now there was a man in Jerusalem of 25
the name of Symeon, an upright and God-
fearing man, who was waiting for the
consolation of Israel; and the Holy Spirit
was upon him. To him it had been revealed by the 26
Holy Spirit that he should not see death until he had
seen the Lord's Anointed One. Led by the Spirit 27

he came to the Temple ; and when the parents brought
in the babe Jesus to carry out with regard to Him
the custom of the Law, he took Him up in his arms 28
and blessed God and said,

‘Now, O Sovereign Lord, Thou dost release 29
Thy servant in peace, in fulfilment of Thy word,
Because mine eyes have seen Thy salvation, 30
Which thou hast made ready in the sight of all 31
nations—
A light to shine upon the Gentiles, 32
And the glory of Thy people Israel.’

And while the child’s father and mother were 33
wondering at the words of Symeon concerning Him,
Symeon blessed them and said to Mary the mother, 34

‘This child is appointed for the falling and for the
uprising of many in Israel and for a sign to be spoken 35
against ; and a sword will pierce through your own
soul also ; that the reasonings in many hearts may
be revealed.’

Anna

There was also Anna, a prophetess, 36
the daughter of Phanuel, belonging to the
tribe of Asher. She was of a very great age, having
had after her maidenhood seven years of married life,
and then being a widow of eighty-four years. She 37
was never absent from the Temple, but worshipped,
by day and by night, with fasting and prayer. And 38
coming up just at that moment, she gave thanks to
God, and spoke about the child to all who were expecting
the redemption of Jerusalem.

The Return to Nazareth

Then, as soon as they had accomplished 39
all that the Law required, they returned
to Galilee to their own town of Nazareth.

And the child grew and became strong 40
and full of wisdom, and the grace of God rested
upon Him.

The Boy Jesus in the Temple

Now His parents used to go up year 41
by year to Jerusalem at the Feast of the
Passover. And when He was twelve 42
years old they went up as was customary
at the time of the Feast, and, after staying the full 43

number of days, they started back home; but the boy Jesus remained behind in Jerusalem. His parents
did not discover this, but supposing Him to be in the 44
caravan, they proceeded a day's journey. Then they searched up and down for Him among their relatives
and acquaintances; but being unable to find Him 45
they returned to Jerusalem, making anxious inquiry for Him.

On the third day they found Him in the Temple 46
sitting among the Rabbis, both listening to them and
asking them questions, while all who heard Him were 47
astonished at His intelligence and at the answers He
gave. When they saw Him, they were amazed, and 48
His mother said to Him,

'My child, why have you behaved thus to us? Your father and I have been searching for you in sore anxiety.'

'Why is it that you have been searching for me?' 49
He replied; 'did you not know that I must be in my Father's house?'

But they did not understand the meaning of these 50
words.

His Obedience and Growth

Then He went down with them and 51
came to Nazareth, and was obedient to them; but His mother carefully treasured
up all these incidents in her heart. And 52
Jesus increased both in wisdom and in stature, and in favour with God and man.

John the Baptist preaches Judgement and Repentance

Now in the fifteenth year of the reign 1 **3**
of Tiberius Caesar, Pontius Pilate being Governor of Judaea, Herod Tetrarch of Galilee, his brother Philip Tetrarch of Ituraea and Trachonitis, and Lysanias
Tetrarch of Abilene, during the High- 2
priesthood of Annas and Caiaphas, a message from God came to John, the son of Zechariah, in the
Desert. So John went into all the district of the 3
Jordan proclaiming a baptism of repentance for the
forgiveness of sins; as it is written in the book of 4
the Prophet Isaiah,

'THE VOICE OF ONE CRYING ALOUD:
"IN THE DESERT PREPARE A ROAD FOR THE LORD:
MAKE HIS HIGHWAYS STRAIGHT.
EVERY RAVINE SHALL BE FILLED UP, 5
AND EVERY MOUNTAIN AND HILL LEVELLED DOWN,
THE CROOKED PLACES SHALL BE TURNED INTO STRAIGHT ROADS,
AND THE RUGGED WAYS INTO SMOOTH;
AND THEN SHALL ALL MANKIND SEE GOD'S 6
SALVATION"' (Isa. xl. 3–5).

So John said to the crowds who came out to be 7
baptized by him,

'O brood of vipers, who has warned you to flee from
the coming Wrath? Let your lives then prove your 8
change of heart; and do not begin to say to yourselves, "We have Abraham as our forefather," for I tell you that God can raise up children for Abraham
from these stones. And even now the axe is lying at 9
the root of the trees, so that every tree which does not produce good fruit will be hewn down and thrown into the fire.'

The crowds asked him, 10

'What then are we to do?'

'Let the man who has two tunics,' he answered, 11
'give one to the man who has none; and let the man who has food share it with others.'

There came also a party of tax-gatherers to be 12
baptized, and they asked him,

'Rabbi, what are we to do?'

'Do not exact more than the legal amount,' he 13
replied.

Soldiers also inquired of him, 14

'And we, what are we to do?'

His answer was,

'Neither intimidate any one nor lay false charges; and be content with your pay.'

He predicts the Appearing and Work of Christ

And while the people were in suspense, 15
and all were debating in their minds whether John might possibly be the
Christ, he answered by saying to them all, 16

'I am baptizing you with water, but One
mightier than I is coming, whose very sandal-strap
I am not worthy to unfasten: He will baptize you
in the Holy Spirit and in fire. His winnowing-shovel 17
is in His hand to clear out His threshing-floor,
and to gather the wheat into His storehouse;
but the chaff He will burn up in fire unquenchable.'

John thrown into Prison

With many exhortations besides these 18
he declared the gospel to the people.
(But Herod the Tetrarch, being rebuked 19
by him about Herodias, his brother's wife,
and about all the wicked deeds that he had done,
now added this to crown all, that he threw John into 20
prison.)

The Baptism of Jesus

Now when all the people had been 21
baptized, and Jesus also had been
baptized and was praying, the sky
opened, and the Holy Spirit came down 22
in bodily shape, like a dove, upon Him, and a voice
came from heaven,

'Thou art My Son, the Beloved: in Thee is My
delight.'

The Ancestry of Jesus

And Jesus, when He began His 23
ministry, was about thirty years old.
He was the son (it was supposed) of
Joseph, son of Heli, son of Matthat, son 24
of Levi, son of Melchi, son of Jannai, son of Joseph, 25
son of Mattathias, son of Amos, son of Nahum, son
of Esli, son of Naggai, son of Mahath, son of 26
Mattathias, son of Semien, son of Josech, son of
Joda, son of Johanan, son of Resa, son of Zerubbabel, 27
son of Shealtiel, son of Neri, son of Melchi, 28
son of Addi, son of Cosam, son of Elmadam, son of
Er, son of Jushua, son of Eliezar, son of Jorim, son of 29
Maththat, son of Levi, son of Symeon, son of 30
Judah, son of Joseph, son of Jonam, son of Eliakim,
son of Melea, son of Menna, son of Mattatha, son of 31
Nathan, son of David, son of Jesse, son of Obed, son 32
of Boaz, son of Salmon, son of Nahshon, son of
Amminadab, son of Admin, son of Arni, son of 33

Hezron, son of Perez, son of Judah, son of Jacob, 34
son of Isaac, son of Abraham, son of Terah, son of
Nahor, son of Serug, son of Reu, son of Peleg, son of 35
Eber, son of Shelah, son of Cainan, son of Arpachshad 36
son of Shem, son of Noah, son of Lamech, son of 37
Methuselah, son of Enoch, son of Jared, son of
Mahalalel, son of Kenan, son of Enosh, son of Seth, 38
son of Adam, son of God.

His Temptations in the Desert

1 **4** Then Jesus, full of the Holy Spirit, returned from the Jordan, and was led about by the Spirit in the Desert for 2 forty days, tempted all the while by the Devil. During those days He ate nothing, and at the close of them He suffered from hunger.

3 Then the Devil said to Him,

'If you are God's Son, tell this stone to become bread.'

4 'It is written,' replied Jesus, '"IT IS NOT ON BREAD ALONE THAT A MAN SHALL LIVE"' (Deut. viii. 3).

5 The Devil next led Him up and caused Him to see at a glance all the kingdoms of the world. 6 And the Devil said to Him,

'To you will I give all this power and this splendour; for it has been handed over to me, and on whomsoever I will I bestow it. 7 If therefore you do homage to me, it shall all be yours.'

8 Jesus answered him,

'It is written, "TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP"' (Deut. vi. 13).

9 Then he brought Him to Jerusalem and set Him on the summit of the Temple, and said to Him,

'If you are God's Son, throw yourself down from here; 10 for it is written,

"HE WILL GIVE ORDERS TO HIS ANGELS CONCERNING THEE, TO GUARD THEE";

11 and

"ON THEIR HANDS THEY SHALL BEAR THEE UP,
LEST EVER THOU SHOULDST STRIKE THY FOOT AGAINST A STONE"' (Ps. xci. 11, 12).

The reply of Jesus was, 12
'It is said, "THOU SHALT NOT PUT THE LORD THY
GOD TO THE PROOF"' (Deut. vi. 16).

So the Devil, having fully tried every kind of 13
temptation on Him, left Him for a time.

He returns to Galilee and begins to preach

Then Jesus returned in the Spirit's 14
power to Galilee; and His fame spread
through all the adjacent districts. And 15
He proceeded to teach in their synagogues,
winning praise from all.

His visit to Nazareth

He came to Nazareth also, where He 16
had been brought up; and, as was His
custom, He went to the synagogue on
the Sabbath, and stood up to read. And there was 17
handed to Him the book of the Prophet Isaiah. Opening
the book, He found the place where it was written,

'THE SPIRIT OF THE LORD IS UPON ME, 18
BECAUSE HE HAS ANOINTED ME TO PROCLAIM
GOOD NEWS TO THE POOR;
HE HAS SENT ME TO ANNOUNCE RELEASE TO THE
PRISONERS
AND RECOVERY OF SIGHT TO THE BLIND:
TO FREE THOSE WHOM TYRANNY HAS CRUSHED,
TO PROCLAIM THE YEAR OF ACCEPTANCE WITH 19
THE LORD' (Isa. lxi. 1, 2).

And rolling up the book, He returned it to the 20
attendant, and sat down. And the eyes of all in the
synagogue were fixed on Him.

Then He proceeded to say to them, 21
'To-day is this Scripture fulfilled in your hearing.'

And they all spoke well of Him, wondering at the 22
words of grace which fell from His lips, while they
asked one another,
'Is not this Joseph's son?'

'Doubtless,' said He, 'you will quote to me the 23
proverb, "Physician, cure yourself: all that we hear
that you have done at Capernaum, do here also in your
own country"'

'I tell you in truth,' He added, 'that no Prophet 24
is welcomed among his own people. And I tell you 25

that there was many a widow in Israel in the time
of Elijah, when there was no rain for three years and
six months and there came a severe famine over all
the land ; and yet to not one of them was Elijah sent, 26
but only to a widow at Zarephath of Sidon (1 Kings
xvii.). And there was also many a leper in Israel 27
in the time of the Prophet Elisha, and yet not one
of them was cleansed, but only Naaman the Syrian'
(2 Kings v.).

His fellow Townsmen try to murder Him

Then all in the synagogue, while 28
listening to these words, were filled with
fury. They rose, hurried Him outside 29
the town, and brought Him to the brow of
the hill on which their town was built, to hurl Him
down ; but He passed through the midst of them 30
and went His way.

Jesus cures a Demoniac at Capernaum

So He came down to Capernaum, 31
a town in Galilee. There He taught the
people on the Sabbath ; and they were 32
exceedingly struck by His teaching, because He spoke with the language of authority.

In the synagogue there was a man possessed by the 33
spirit of a foul demon. With a loud voice he cried out,

'Ha ! Jesus the Nazarene, what have you to do 34
with us ? I know who you are—God's Holy One !'

But Jesus rebuked the demon. 35

'Silence !' He exclaimed ; 'come out of him.'

Upon this, the demon hurled the man into the
midst of them, and came out of him without doing
him any harm. All were awe-struck ; and they asked 36
one another,

'What sort of language is this ? For with authority
and power He gives orders to the foul spirits and they
come out.'

And the talk about Him spread into every part 37
of the neighbouring country.

Peter's Mother-in-Law restored to Health

Now when He rose and left the 38
synagogue He went to Simon's house.
Simon's mother-in-law was suffering from
an acute attack of fever ; and they con-

sulted Him about her. Then standing over her He 39
rebuked the fever, and it left her; and she at once
rose and waited on them.

Many other Miracles

At sunset all who had persons suffering from any illness brought them to Him, and He laid His hands on them all, 40
one by one, and cured them. Demons also came out 41
of many, loudly calling out,

'You are the Son of God.'

But He rebuked them and forbade them to speak, because they knew Him to be the Christ.

Jesus preaches throughout Galilee

Next morning, at daybreak, He left 42
the town and went away to a solitary place;
but the people flocked out to find Him,
and, coming to the place where He was,
they tried to detain Him that He might not leave
them. But He said to them, 43

'I have to tell the gospel of the Kingdom of God to the other towns also, because for this purpose I was sent.'

So for some time He preached in the synagogues 44
in Judaea.

Disciples called.

5

On one occasion the crowd was pressing 1
on Him and listening to God's message,
while He was standing by the Lake of
Gennesaret. And He saw two fishing- 2
boats drawn up on the beach (for the men had gone
out of them and were washing the nets), and going on 3
board one of them, which was Simon's, He asked
him to push out a little from the land. Then He sat
down and taught the crowd of people from the boat.

When He had finished speaking, He said to Simon, 4
'Push out into deep water, and all of you let down your nets for a haul.'

'Rabbi,' replied Peter, 'all night long we have 5
worked hard and caught nothing; but at your command I will let down the nets.'

This they did, and enclosed a vast number of fish; 6
and their nets began to break. So they signalled to 7
their partners in the other boat to come and help

them; they came, and they filled both the boats so
that they almost sank.

When Simon Peter saw this, he fell down at the 8
knees of Jesus, and exclaimed,

'Master, leave me, for I am a sinful man.'

For he was awe-struck—he and all his com- 9
panions—at the haul of fish which they had taken;
and so were Simon's partners James and John, the 10
sons of Zebedee.

But Jesus replied to Simon,

'Fear not: from this time you shall be a catcher
of men.'

Then, after bringing their boats to land, they left 11
everything and followed Him.

A Leper cured

On another occasion, when He was in 12
one of the towns, there was a man there
covered with leprosy, who, seeing Jesus,
threw himself at His feet and implored Him, saying,

'Master, if only you are willing, you are able to
make me clean.'

Reaching out His hand and touching him, Jesus 13
said,

'I am willing; be cleansed!'

And instantly the leprosy left him. He ordered him 14
to tell no one.

'But go,' He said, 'show yourself to the Priest,
and make the offering for your cleansing which
Moses appointed, as evidence to them.'

All the more, however, the report about Him spread 15
abroad, and great multitudes crowded to hear Him
and to be cured of their diseases; but Jesus Himself 16
constantly withdrew into the Desert and there prayed.

The Cure of a paralysed Man

One day He was teaching, and there were 17
Pharisees and teachers of the Law sitting
there who had come from every village
in Galilee and Judaea and from Jerusalem.
And the power of the Lord was present that He might
heal. And a party of men came carrying a paralysed 18
man on a bed, and they endeavoured to bring him
in and lay him before Jesus. But when they could 19

find no way of doing so because of the crowd, they went up on the roof and let him down through the tiling—bed and all—into the midst, in front of Jesus. He saw their faith and said to him, 20

'Friend, your sins are pardoned.'

Then the Scribes and Pharisees began to cavil, 21 asking,

'Who is this—uttering blasphemies? Who but God can pardon sins?'

Well aware of their reasonings, Jesus answered 22 their questions by asking,

'What is this that you are debating in your
hearts? Which is easier?—to say, "Your sins are 23
pardoned," or to say, "Rise and walk"? But to 24
prove to you that the Son of Man has authority on earth to pardon sins'—

Turning to the paralytic He said,

'I bid you, Arise, take up your bed, and go home.'

Instantly he stood up in their presence, took up 25
the mat on which he had been lying, and went
home, giving glory to God. All were seized with 26
amazement, and they began to glorify God. Awe-struck, they said,

'We have seen strange things to-day.'

The Call of Levi

After this He went out and noticed a 27 tax-gatherer, Levi by name, sitting at the Toll Office; and He said to him,

'Follow me.'

So he rose, left everything, and followed Him. 28

Now Levi gave a great reception at his house in 29
honour of Jesus, and there was a large party of tax-gatherers and others at table with them. The 30
Pharisees and Scribes of their party expostulated with His disciples:

'Why are you eating and drinking with these tax-gatherers and sinners?'

Jesus replied to them, 31

'It is not men in good health who require a
physician, but those who are ill. I have not come 32
to call the righteous to repentance, but sinners.'

The Disciples' Neglect of Fasting

Again they said to Him, 33
'John's disciples fast often and pray,
as do also those of the Pharisees; but
yours eat and drink.'

'Can you compel the bridal party to fast,' replied 34
Jesus, 'so long as they have the bridegroom among
them? But a time will come, when the bridegroom 35
is taken from them: then at that time they will fast.'

He also spoke in a parable to them. 36

'No one,' He said, 'tears a piece from a new
garment to mend an old one. If he does, he will not
only spoil the new, but the patch from the new will
not match the old. Nor does any one pour new wine 37
into old wine-skins. If he does, the new wine will
burst the skins, the wine itself will escape, and the
skins perish. But new wine must be put into fresh 38
wine-skins. Nor does any one after drinking old 39
wine wish for new; for he says, "The old is good."'

A Charge of Sabbath-breaking

Now on the Sabbath, while He was 1 6
passing through the wheatfields, His
disciples plucked the ears and rubbed
them with their hands to eat the grain.
And some of the Pharisees asked, 2

'Why are you doing what is unlawful on the
Sabbath?'

Jesus answered, 'Have you never even read what 3
David did when he and his followers were hungry;
how he entered the house of God and took and ate 4
the shewbread and gave some to his followers—
loaves which none but the Priests are allowed to eat?'
(1 Sam. xxi. 1–6).

'The Son of Man,' He added, 'is Lord of the 5
Sabbath.'

A second Charge of Sabbath-breaking

On another Sabbath He had gone to 6
the synagogue and was teaching there;
and in the congregation was a man whose
right hand was withered. The Scribes and 7
the Pharisees were on the watch to see whether He
would cure him on the Sabbath, that they might be
able to bring an accusation against Him. He knew 8

their thoughts, and said to the man with the withered hand,

'Rise, and stand there in the midst.'

And he rose and stood there. Then Jesus said to 9
them,

'I put it to you all whether we are allowed to do good on the Sabbath, or to do evil; to save a life, or to destroy it.'

And looking round upon them all He said to the 10
man,

'Stretch out your hand.'

He did so, and the hand was restored. But they 11
were filled with madness, and began to discuss what they should do to Jesus.

Twelve Apostles chosen

It was at about that time that He 12
went into the hill country to pray; and He remained all night in prayer to God.
When it was day, He called His disciples; 13
and He selected from among them twelve, whom He also named Apostles. These were Simon, to 14
whom He also gave the name of Peter, Andrew his brother, James, John, Philip, Bartholomew, Matthew, 15
Thomas, James the son of Alphaeus, Simon called the Zealot, James's son Judas, and Judas Iscariot 16
(who became a traitor).

With these He came down and took His stand 17
on a level place, where there was a great crowd of His disciples, and a multitude of people from every part of Judaea, from Jerusalem, and from the sea-side district of Tyre and Sidon, who came to hear Him and to be cured of their diseases; and those who were 18
tormented by foul spirits were cured. The whole 19
crowd were eager to touch Him, because power went forth from Him and cured every one.

The Sermon on the Plain: Blessings and Woes

Then fixing His eyes upon His disciples, Jesus said to them, 20

'Blessed are you poor, because the Kingdom of God is yours.

'Blessed are you who hunger now, 21
because your hunger shall be satisfied.

'Blessed are you who now weep aloud, because you shall laugh.

'Blessed are you when men shall hate you and 22 exclude you from their society and insult you, and spurn your very name as an evil thing, for the Son of Man's sake.

'Be glad at such a time, and leap for joy; for your 23 reward is great in heaven; for just so their forefathers behaved to the Prophets!

'But woe to you rich men, because you already have 24 your consolation!

'Woe to you who now have plenty to eat, because 25 you will be hungry!

'Woe to you who laugh now, because you will mourn and weep aloud!

'Woe to you when all men speak well of you; 26 for just so their forefathers behaved to the false prophets!

'Love your Enemies'

'But to you who are listening to me I 27 say, Love your enemies; seek the welfare of those who hate you; bless those who 28 curse you; pray for those who revile you. To him 29 who gives you a blow on one side of the face offer the other side also; and to him who is robbing you of your outer garment refuse not the under one also. To 30 every one who asks, give; and from him who takes away your property, do not demand it back. And 31 act towards your fellow men just as you would have them act towards you.

'If you love those who love you, what credit is it 32 to you? Why, even bad men love those who love them. And if you are kind to those who are kind to 33 you, what credit is it to you? Even bad men act thus. And if you lend to those from whom you hope to 34 receive, what credit is it to you? Even bad men lend to their fellows so as to receive back an equal amount. But love your enemies, be good to them, 35 and lend without hoping for any repayment. Then your recompense shall be great, and you will be sons of the Most High; for He is kind to the ungrateful

and wicked. Be compassionate, just as your Father 36
is compassionate.

The censorious Temper condemned

'Judge not, and you shall not be 37
judged; condemn not, and you shall
not be condemned; pardon, and you
shall be pardoned; give, and gifts shall
be bestowed on you. Full measure, pressed, shaken 38
down, and running over, shall they pour into your
laps; for with the same measure that you use they
shall measure to you in return.'

He also spoke to them in a parable. 39
'Can a blind man lead a blind man?' He asked;
'would not both fall into the ditch? There is no 40
learner superior to his teacher; but he whose instruction is complete will be like his teacher.

'And why look at the splinter in your brother's 41
eye and not notice the beam of timber in your own?
How say to your brother, "Brother, let me take that 42
splinter out of your eye," when all the while you
do not see the beam in your own eye? Hypocrite!
take the beam out of your own eye first, and then
you will see clearly to take the splinter out of your
brother's eye.

'There is no good tree that yields worthless fruit, 43
nor again any worthless tree that yields good fruit.
Every tree is known by its fruit. It is not from 44
thorns that men gather figs, nor from the bramble
that they can get a bunch of grapes. A good man 45
from the good stored up in his heart brings out what
is good; and an evil man from the evil stored up
brings out what is evil; from the fulness of his heart
his mouth speaks.

'And why call me "Master, Master," and yet 46
not do what I tell you? If any one who comes 47
to me, listens to my words and puts them in
practice, I will show you whom he is like. He is 48
like a man who built a house, dug deep and laid
the foundation on the rock; and when a flood came,
the torrent burst upon that house, but was unable
to shake it, because it was securely built. But he 49

who has heard and not obeyed is like a man who built a house upon soft soil without a foundation. Against it the torrent burst, and immediately it collapsed, and terrible was the wreck and ruin of that house.'

A Roman Captain's Slave restored

7 1 After He had ended all these words in the hearing of the people, He went to Capernaum. 2 Here an army captain's servant, highly valued by his master, was ill and at the point of death; 3 and the captain, hearing about Jesus, sent to Him some of the Jewish Elders, begging Him to come and restore his servant to health. 4 And they, when they came to Jesus, earnestly entreated him, pleading,

5 'He deserves to have this favour granted him, for he loves our nation, and at his own expense he built our synagogue for us.'

6 Then Jesus went with them. But when He was not far from the house, the Captain sent friends to Him with the message:

'Sir, do not trouble yourself. I am not a fit person to receive you under my roof; 7 and therefore I did not deem myself worthy to come to you. Only speak the word, and let my young man be cured. 8 For I too am a man obedient to authority, and have soldiers under me; and I say to one, "Go," and he goes; to another, "Come," and he comes; and to my slave, "Do this or that," and he does it.'

9 Jesus listened to the captain's message and was astonished at him, and He turned and said to the crowd that followed Him,

'I tell you that not even in Israel have I found faith like this.'

10 And the friends who had been sent, on returning to the house, found the servant in perfect health.

The Widow's Son at Nain

11 Shortly afterwards He went to a town called Nain, attended by His disciples and a great crowd of people. 12 And just as He reached the gate of the town, they happened to be bringing out for burial a dead man

who was his mother's only son ; and she was a widow ; and a great number of the townspeople were with her. The Lord saw her, was moved with pity for 13
her, and said to her,

'Do not weep.'

Then He went close and touched the bier, and 14
the bearers halted.

'Young man,' He said, 'I command you, awake!'

The dead man sat up and began to speak ; and Jesus 15
restored him to his mother. All were awe-struck, 16
and they gave glory to God, saying,

'A Prophet, a great Prophet, has risen up among us.'

And again,

'God has not forgotten His people.'

And the report of what Jesus had done spread 17
through the whole of Judaea and all the surrounding districts.

John the Baptist's Perplexity

John's disciples brought to John an 18
account of all these things; so he called two 19
of his disciples and sent them to the Lord.

'Are you the Coming One?' he asked, 'or is there another whom we are to expect?'

The men came to Jesus and said, 20

'John the Baptist has sent us to you with this question: "Are you the Coming One, or is there another whom we are to expect?"'

So then and there He cured many of diseases, severe 21
pain, and evil spirits, and to many who were blind He
gave sight. Then He answered the messengers, 22

'Go and report to John what you have seen and heard. Blind men receive sight, the lame walk, lepers are cleansed, deaf persons hear, the dead are raised to life, the poor have the gospel preached to them.
Blessed is every one who does not take offence at 23
my claims.'

The Testimony of Jesus to John

When John's messengers were gone, 24
He proceeded to say to the multitude concerning John,

'What did you go out into the Desert to gaze at? A reed waving in the wind? But what did you go 25 out to see? A man wearing fine clothes? People who are gorgeously dressed and live in luxury are found in palaces. But what did you go out to see? 26 A Prophet? Aye, I tell you, and far more than a Prophet. John is the man about whom it is written, 27

'"SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
AND HE SHALL MAKE READY THY WAY BEFORE THEE" (Mal. iii. 1).

'I tell you that among all of women born there is 28 not one greater than John. Yet one who is of least rank in the Kingdom of God is greater than he.'

And all the people, including the tax-gatherers, 29 when they listened to Him acknowledged the righteousness of God by being baptized with John's baptism. 30 But the Pharisees and expounders of the Law frustrated God's purpose for them, by refusing to be baptized by him.

'To what then,' said Jesus, 'shall I compare the 31 men of the present generation, and what are they like? 32 They are like children sitting in the public square and calling out to one another, "We have played the flute to you, and you have not danced: we have sung dirges, and you have not shown sorrow." For John 33 the Baptist has come eating no bread and drinking no wine, and you say, "He has a demon!" The 34 Son of Man has come eating and drinking, and you say, "See this man! given to gluttony and tippling, a friend of tax-gatherers and sinners!" But wisdom 35 is justified by all her children.'

The Woman who was a Sinner

Now one of the Pharisees invited Him 36 to a meal at his house; so He entered the house and reclined at the table. And 37 there was a woman in the town who was a sinner. Having learnt that Jesus was at table in the Pharisee's house she brought an alabaster jar of perfume, and, standing behind close to His feet, weeping, 38 began to wet His feet with her tears; and with her hair she wiped the tears away again, while she lovingly

kissed His feet and poured the perfume over them.
Noticing this, the Pharisee, His host, said to himself, 39
'This man, if he were really a Prophet, would know who and what sort of person this woman is who is touching Him, that she is an immoral woman.'

In answer to his thoughts Jesus said to him, 40

'Simon, I have a word to say to you.'

'Rabbi, say on,' he replied.

'There were once two men in debt to one money- 41
lender,' said Jesus; 'one owed him five hundred
shillings and the other fifty. But neither of them 42
could pay anything; so he freely forgave them both. Tell me, then, which of them will love him most?'

'I suppose,' replied Simon, 'the one to whom he 43
forgave most.'

And Jesus said, 'You have judged rightly.'

Then turning towards the woman He said to 44
Simon,

'Do you see this woman? I came into your house: you gave me no water for my feet; but she has made my feet wet with her tears, and then wiped the tears
away with her hair. No kiss did you give me; but 45
she from the moment I came in has not left off
tenderly kissing my feet. No oil did you pour even 46
on my head; but she has poured perfume upon my
feet. This is the reason why I tell you that her sins, 47
her many sins, are forgiven—because she has loved much; but he who is forgiven little, loves little.'

And He said to her, 48

'Your sins are forgiven.'

Then the other guests began to say to themselves, 49
'Who can this man be who even forgives sins?'

But He said to the woman, 50

'Your faith has saved you: go, and be at peace.'

A preaching Tour

8 1 Shortly after this He visited town after town, and village after village, proclaiming His Message and telling the Good
News of the Kingdom of God. The twelve were 2
with Him, and certain women whom He had delivered from evil spirits and various diseases—

Mary of Magdala, out of whom seven demons had
gone, and Joanna the wife of Chuza, Herod's 3
steward, and Susanna, and many other women, who
ministered to Jesus and His Apostles.

The Parable of the Sower

Now when a great crowd was assembling, 4
and was receiving additions from
one town after another, He spoke a parable
to them.

'A sower,' He said, 'went out to sow his seed; 5
and as he sowed, some of the seed fell by the way-side,
and was trodden upon, or the birds pecked it
up. Another part dropped upon the rock, and after 6
growing up it withered away for want of moisture.
Another part fell among the thorns, and the thorns 7
grew up with it and stifled it. But some of the seed 8
fell into good ground, and grew up and yielded a
return of a hundred for one.'

While thus speaking, He cried aloud and said,
'Listen, every one who has ears to hear!'

'The Sower' explained

The disciples asked Him what this 9
parable meant.

'To you,' He replied, 'it is granted to 10
know the secrets of the Kingdom of God; but all
others are taught by parables, in order that they may
see and yet not see, and may hear and yet not understand.
The meaning of the parable is this. The 11
seed is the word. Those by the way-side are those 12
who have heard, and then the Devil comes and
carries away the word from their hearts, lest they
should believe and be saved. Those on the rock 13
are the people who on hearing the word receive
it joyfully; but they have no root: for a time they
believe, but when trial comes they fall away. That 14
which fell among the thorns means those who have
heard, but, as they go on their way, the word is
stifled by the anxieties, the wealth and the pleasures
of life, and they bring nothing to perfection. But that 15
in the good ground means those who, having listened
to the word with open minds and in a right spirit,
hold it fast, and patiently yield a return.

Lamps are for giving Light

'When any one lights a lamp, he does 16
not cover it with a vessel or hide it under
a couch ; he puts it on a lampstand, that
people who enter the room may see the
light. There is nothing hidden, which shall not be 17
openly seen ; nor anything secret, which shall not be
known and come to light. Be careful, therefore, 18
how you hear ; for whoever has anything, to him
more shall be given, and whoever has nothing, even
what he thinks he has shall be taken away from him.'

The Family of Jesus try to speak to Him

Then came to Him His mother and 19
His brothers, but could not get near Him
for the crowd. He was told, 20
'Your mother and brothers are standing on the edge of the crowd, and want
to see you.'

'My mother and my brothers,' He replied, 'are 21
these, who hear God's Word and obey it.'

A Storm subdued

One day He went on board a boat— 22
both He and His disciples ; and He said
to them,

'Let us cross over to the other side of the Lake.'

So they set sail. During the passage He fell 23
asleep, and there came down a squall of wind on the
Lake, so that the boat began to fill and they were in
deadly peril. So they came and woke Him, crying, 24

'Rabbi, Rabbi, we are drowning.'

Then He roused Himself and rebuked the wind
and the surging of the water, and they ceased and
there was a calm.

'Where is your faith ?' He asked them. 25

They were filled with terror and amazement, and
said to one another,

'Who then is this ? for he gives orders both to
wind and waves, and they obey him.'

A Gerasene Demoniac cured

Then they put in to shore in the 26
country of the Gerasenes, which lies
opposite to Galilee. Here, on landing, 27
He was met by one of the townsmen who
was possessed by demons : for a long time he had not

put on any garment, nor did he live in a house, but
among the tombs. When he saw Jesus, he called out 28
and fell down before Him, and cried aloud,

'What hast Thou to do with me, Jesus, Son of God Most High? Do not torture me, I beseech Thee.'

For already He had commanded the foul spirit 29
to come out of the man. Many a time it had seized and held the man; and they had repeatedly put him in chains and fetters and kept guard over him, but he would break the chains to pieces, and, impelled by the demon, escape into the desert.

'What is your name?' Jesus asked him. 30

'Legion,' he replied—because a great number of
demons had entered into him; and they besought 31
Him not to command them to be gone to the Abyss.

Now there was a great herd of swine there feeding 32
on the hill-side; and the demons begged Him to give
them leave to go into them; and He gave them leave.
The demons came out of the man and left him, 33
and entered into the swine; and the herd rushed violently down the steep into the Lake and were drowned.

The Effects of the Cure

The swineheards, seeing what had 34
happened, fled and reported it both in
town and country; whereupon the 35
people came out to see what had happened. They came to Jesus, and they found the man from whom the demons had gone out sitting at the feet of Jesus, clothed and in his right mind; and they were
awe-struck. Those who had seen it told them how 36
the demoniac had been cured. Then the whole popu- 37
lation of the Gerasenes and of the adjacent districts begged Him to depart from them; for their terror was extreme. So He went on board and returned.

The man from whom the demons had gone out 38
had begged to go with Him; but He sent him away.

'Return home,' He said, 'and tell there all that 39
God has done for you.'

So he went away and published through the whole
town all that Jesus had done for him.

Jairus's Daughter

Now when Jesus returned, the people 40
gave Him a warm welcome; for they had
all been looking out for Him. Just then 41
there came a man named Jairus, a Ruler of the
Synagogue, who threw himself at the feet of Jesus,
and entreated Him to come to his house; for he had 42
an only daughter, about twelve years old, and she was
dying. So He went, and the dense throng crowded
on Him.

A Woman cured

Now a woman, who for twelve years 43
had been afflicted with haemorrhage, and
had spent on doctors all she had, but none
of them being able to cure her, came close behind 44
Him and touched the tassel of His robe; and instantly
her flow of blood stopped.

'Who is it that touched me?' Jesus asked. 45

And when all denied having done so, Peter and
the rest said,

'Rabbi, the crowds are hemming you in and
pressing on you.'

'Some one has touched me,' Jesus replied, 'for I 46
feel that power has gone out from me.'

Then the woman, perceiving that she had not 47
escaped notice, came trembling, and throwing herself
down at His feet she stated before all the people the
reason why she had touched Him, and how she was
instantly cured.

'Daughter,' said He, 'your faith has cured you; 48
go, and be at peace.'

Jairus's Daughter raised

While He was still speaking, some one 49
came from the Ruler of the Synagogue's
house and said to him,

'Your daughter is dead; trouble the Rabbi no
further.'

Jesus heard the words and said to him, 50

'Have no fear. Only believe, and she shall
recover.'

So He came to the house, but allowed no one to go 51

in with Him but Peter and John and James and the
girl's father and mother. The people were all weep- 52
ing aloud and beating their breasts for her; but He
said,

'Leave off wailing; for she is not dead, but asleep.'

And they jeered at Him, knowing that she was 53
dead. He, however, took her by the hand and called 54
aloud,

'Child, awake!'

And her spirit returned, and instantly she stood 55
up; and He directed them to give her some food.
Her parents were astounded; but He forbade them to 56
mention the matter to any one.

Then calling the twelve together He conferred on 1 **9**
them power and authority over all the demons and to
cure diseases; and sent them out to proclaim the 2
Kingdom of God and to cure the sick. And He 3
commanded them,

'Take nothing for your journey—neither stick nor
bag nor bread nor money; and do not have an extra
under-garment. Whatever house you enter, make 4
that your home, and from it start afresh. Wherever 5
they refuse to receive you, as you leave that town
shake off the very dust from your feet as a protest
against them.'

So they departed and visited village after village, 6
spreading the Gospel and performing cures everywhere.

Now Herod the Tetrarch heard of all that was 7
going on; and he was bewildered, because it was said
by some that John had come back to life, by others 8
that Elijah had appeared, and by others that one of
the ancient Prophets had risen again. And Herod 9
said,

'John I beheaded; but who is this, of whom I hear such reports?'

And he sought to see Him.

5000 People fed

The Apostles, on their return, related 10
to Jesus all they had done. Then He took

them and withdrew to a quiet retreat, to a town called Bethsaida. But the immense crowd, aware of 11 this, followed Him; and receiving them kindly He talked to them about the Kingdom of God, and those who needed healing He cured.

Now when the day began to decline, the twelve 12 came to Him and said,

'Send the people away, that they may go to the villages and farms round about and find lodging and a supply of food; because here we are in an uninhabited district.'

'You yourselves,' He said, 'must give them food.' 13

'We have nothing,' they replied, 'but five loaves and a couple of fish, unless indeed we were to go and buy provisions for all this host of people.'

(For there were about five thousand men.) But 14 He said to His disciples,

'Make them sit down in parties of about fifty each.'

They did so, making them all sit down. Then 15, He took the five loaves and the two fish, and looking up to heaven He blessed them and broke them into portions, which He gave to the disciples to distribute to the people. So they ate and were fully 17 satisfied, all of them; and what they had remaining over was gathered up, twelve baskets of fragments.

Peter acknowledges Jesus as the Christ

One day when He was praying in 18 retirement, the disciples were with Him; and He asked them,

'Who do the people say that I am?'

'John the Baptist,' they replied; 'but others 19 say Elijah; and others that some one of the ancient Prophets has come back to life.'

'But you,' He asked, 'who do you say that I am?' 20

'The Christ of God,' replied Peter.

Jesus predicts His own Death and Resurrection

And Jesus strictly forbade them to tell 21 this to any one; and He said, 22

'The Son of Man must suffer much cruelty, be rejected by the Elders and High Priests and Scribes, and be put to death, and on the third day be raised to life.'

Self-Renunciation the Way to Life

And He said to all, 23

'If any one wishes to follow me, let him renounce self and take up his cross day by day, and so be my follower. For 24 whoever desires to save his life shall lose it, and whoever loses his life for my sake shall save it. Why, what benefit is it to a man to have gained the 25 whole world, but to have lost or forfeited his own self? For whoever is ashamed of me and my 26 teachings, of him the Son of Man will be ashamed when He comes in His own glory and in that of the Father and of the holy angels. I tell you truly that 27 there are some of those who stand here who will certainly not taste death till they have seen the Kingdom of God.'

The Transfiguration

It was about eight days after saying this that Jesus, 28 taking with Him Peter, John, and James, went up the mountain to pray. And 29 while He was praying the appearance of His face underwent a change, and His clothing became white and radiant. And suddenly there 30 were two men conversing with Him, who were Moses and Elijah. They appeared in glory, and were speaking 31 about His departure, which He was to effect in Jerusalem. Now Peter and the others were weighed 32 down with sleep; but, when they were fully awake, they saw His glory, and the two men standing beside Him. And when these were preparing to depart 33 from Jesus, Peter said to Him,

'Rabbi, we are thankful to you that we are here. Let us put up three tents—one for you, one for Moses, and one for Elijah.'

He did not know what he was saying. But while 34 He was thus speaking, there came a cloud which spread over them; and they were awe-struck as they entered the cloud. Then there came a voice from 35 within the cloud:

'This is My Son, My Chosen One: listen to Him.'

After this voice was heard, Jesus was found 36 alone.

They kept it to themselves, and said not a word
to any one at that time about what they had seen.

The epileptic Boy cured

On the following day, when they came 37
down from the mountain, a great crowd
came to meet Him; and a man in the 38
crowd called out,

'Rabbi, I beg you to look on my son, for he is my
only child. At times a spirit seizes him and he 39
suddenly cries out. It convulses him, and makes
him foam at the mouth, and does not leave him till
it has well-nigh covered him with bruises. I en- 40
treated your disciples to drive out the spirit, but they
could not.'

'O unbelieving and perverse generation!' replied 41
Jesus; 'how long shall I be with you and bear with
you? Bring your son here to me.'

Now while the youth was coming, the spirit dashed 42
him to the ground and cruelly convulsed him. But
Jesus rebuked the demon, cured the youth, and gave
him back to his father. And all were awe-struck 43
at the mighty power of God.

Jesus again predicts His Betrayal and Death

And while every one was expressing
wonder at all that Jesus was doing, He
said to His disciples,

'Store these my words in your memories, 44
for the Son of Man is about to be betrayed into the
hands of men.'

But they did not grasp His meaning: it was 45
veiled from them, so that they might not perceive it,
and they were afraid to ask Him about it.

Lessons in Humility and brotherly Love

Now there arose a dispute among them, 46
as to which of them was the greatest.
And Jesus, knowing the reasoning in their 47
hearts, took a young child and made him
stand by His side and He said to them, 48

'Whoever for my sake receives this little child,
receives me; and whoever receives me, receives
Him who sent me. For the lowliest among you
all—he is great.'

'Rabbi,' replied John, 'we saw a man making 49

use of your name to expel demons ; and we forbade
him, because he does not follow with us.'
' Do not forbid him,' said Jesus, ' for he who is 50
not against you is on your side.'

Unfriendly Samaritans

Now when the time drew near for 51
Him to be taken up into heaven, He
proceeded with fixed purpose towards
Jerusalem. And He sent messengers in advance, 52
who entered a village of the Samaritans to make
ready for Him. But the people there would not 53
receive Him, because He was evidently going to
Jerusalem. When the disciples James and John 54
saw this, they said,
' Master, do you wish us to order fire to come
down from heaven and consume them ? ' (2 Kings
i. 10).
But He turned and rebuked them. And they 55, 56
went to another village.

Some would follow Him conditionally

As they proceeded on their way, a man 57
came to Him and said,
' I will follow you wherever you go.'
Foxes have holes,' said Jesus, ' and 58
birds have nests ; but the Son of Man has nowhere
to lay His head.'
' Follow me,' He said to another. 59
' Master,' the man replied, ' allow me first to go
and bury my father.'
' Leave the dead,' said Jesus, ' to bury their own 60
dead ; but do you go and announce far and wide
the Kingdom of God.'
' Master,' said yet another, ' I will follow you ; 61
but allow me first to go and say good-bye to my
friends at home.'
Jesus answered him, 62
' No one who has put his hand to the plough, and
then looks behind him, is of use for the Kingdom of
God.'

The Seventy Evangelists

After this the Lord appointed seventy 1 **10**
others, and sent them before Him, by
twos, to go to every town or place which

He Himself intended to visit. And He addressed 2
them thus :

'The harvest is abundant, but the reapers are few :
therefore entreat the Owner of the harvest to send
out more reapers into His fields. And now go. 3
Remember that I am sending you out as lambs into
the midst of wolves. Carry no purse, bag, nor 4
change of shoes ; and salute no one on your
way.

'Whatever house you enter, first say, "Peace be 5
to this house !" And if there is a lover of peace 6
there, your peace shall rest upon it ; otherwise it
shall come back upon you. And in that same house 7
stay, eating and drinking at their table ; for the
labourer deserves his wages. Do not move from one
house to another.

'And whatever town you come to and they re- 8
ceive you, eat what they put before you. Cure those 9
who are ill in that town, and tell them,

'"The Kingdom of God is at your door."

'But whenever you come to a town and they will not 10
receive you, go out into the streets and say,

'"The very dust of your town that clings to our 11
feet we wipe off as a protest. Only be sure of this
—the Kingdom of God is close at hand."

'I tell you that it will be more endurable for Sodom 12
on the Great Day than for that town.

Chorazin, Bethsaida, Capernaum

'Woe to thee, Chorazin ! Woe to 13
thee, Bethsaida ! For had the miracles
been performed in Tyre and Sidon which
have been performed in you, long ere
now they would have repented, sitting in sackcloth
and ashes. However, for Tyre and Sidon it will be 14
more endurable at the Judgement than for you.
And thou, Capernaum, shalt thou be lifted as high 15
as heaven ? Thou shalt be brought down as low as
Hades.

'He who listens to you listens to me ; and he who 16
disregards you disregards me, and he who disregards
me disregards Him who sent me.'

Return of the Seventy

When the seventy returned, they 17
exclaimed joyfully,

'Master, even the demons submit to
us when we utter your name.'

And He said to them, 'I saw Satan fall like a 18
lightning-flash out of heaven. I have given you 19
power to tread serpents and scorpions under foot, and
to trample on all the power of the enemy; and in
no case shall anything do you harm. Nevertheless 20
rejoice not at this, that the spirits submit to you; but
rejoice that your names are enrolled in heaven.'

A sublime Claim

At that hour Jesus was filled by the 21
Holy Spirit with rapturous joy.

'I praise Thee,' He exclaimed, 'O
Father, Lord of heaven and earth, that Thou hast
hidden these things from sages and men of understanding,
and hast revealed them to babes. Yes,
Father, for such has been Thy gracious will. All 22
things are delivered to me by my Father; and no one
knows who the Son is but the Father, nor who the
Father is but the Son and he to whom the Son may
choose to reveal Him.'

And He turned towards His disciples and said to 23
them apart,

'Blessed are the eyes which see what you see!
For I tell you that many prophets and kings have 24
desired to see the things you see, and have not seen
them, and to hear the things you hear, and have not
heard them.'

How to win Eternal Life

Then an expounder of the Law stood 25
up to test Him with a question.

'Rabbi,' he asked, 'what shall I do
to inherit eternal Life?'

'What is written in the Law?' said Jesus; 'how 26
does it read?'

'"THOU SHALT LOVE THE LORD THY GOD,"' he 27
replied, '"WITH THY WHOLE HEART, THY WHOLE
SOUL, THY WHOLE STRENGTH, AND THY WHOLE MIND;
AND THY NEIGHBOUR AS MUCH AS THYSELF"' (Deut.
vi. 5; Lev. xix. 18).

'A right answer,' said Jesus; 'do that, and you shall live.' 28

But he, desiring to justify himself, said to Jesus, 'But what is meant by my "neighbour"?' 29

'The good Samaritan'

Jesus replied, 30

'A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after both stripping and beating him went away, leaving him half dead. Now a priest 31 happened to be going along that road, and on seeing him passed by on the other side. In like manner a 32 Levite also came to the place, and seeing him passed by on the other side. But a certain Samaritan, being 33 on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his 34 wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn, and took care of him. The next day he took 35 out two shillings and gave them to the innkeeper.

'"Take care of him," he said, "and whatever further expense you are put to, I will repay you at my next visit."

'Which of those three seems to you to have acted 36 like a neighbour to him who fell among the robbers?'

'The one who showed him pity,' he replied. 37

'Go,' said Jesus, 'and act in the same way.'

Martha and Mary

As they pursued their journey He came 38 to a certain village, where a woman named Martha welcomed Him to her house. She had a sister called Mary, who also seated her- 39 self at the Lord's feet and listened to His teaching. Martha meanwhile was busy and distracted in attend- 40 ing to her guests, and she came up to Him and said,

'Master, do you not care that my sister is leaving me to do all the serving? Tell her to assist me.'

'Martha, Martha,' replied Jesus, 'you are anxious 41 and worried about a multitude of things; and yet 42 only one thing is needful. Mary has chosen the good portion and she shall not be deprived of it.'

‘ The Lord’s Prayer ’

At one place He was praying, and 1 **11**
when He ceased, one of His disciples
said to Him,

‘ Master, teach us to pray, just as John taught his
disciples.’

So He said to them, 2

‘ When you pray, say, “ Father, may Thy name be
kept holy ; let Thy Kingdom come ; give us day 3
after day our bread for the day ; and forgive us our 4
sins, for we ourselves also forgive every one who is
indebted to us ; and bring us not into temptation.” ’

Persistent Prayer

And He said to them, 5

‘ Which of you shall have a friend and shall go to him in the middle of the night and say,

‘ “ Friend, lend me three loaves of bread ; for a 6
friend of mine has just come to my house from a
distance, and I have nothing for him to eat ” ?

‘ And he from indoors shall answer, 7

‘ “ Do not pester me. The door is now barred, and I am here in bed with my children. I cannot get up and give you bread.”

‘ I tell you that even if he will not rise and give him 8
the loaves because he is his friend, at any rate because
of his persistency he will rouse himself and give him
whatever he wants.

A threefold Promise

‘ So I say to you, “ Ask, and it shall 9
be given to you ; seek, and you shall
find ; knock, and the door shall be opened
to you.” For every one who asks, receives ; and he 10
who seeks, finds ; and he who knocks shall have the
door opened to him. What father is there among you, 11
who, if his son shall ask for bread, will offer him a
stone ? or if he asks for a fish, will instead of a fish 12
offer him a snake ? or if he asks for an egg, will offer
him a scorpion ? If you then, imperfect as you are, 13
know how to give your children gifts that are good
for them, how much more will your Father who is
in heaven give the Holy Spirit to those who ask
Him ! ’

He replies to a Slander

On one occasion He was expelling a dumb demon; and when the demon was gone out the dumb man could speak, and the people were astonished. 14 But some among them said, 15

'It is by the power of Beelzebul, the Prince of the demons, that he expels the demons.'

Others, to put Him to the test, asked Him for a sign from heaven. 16 And, knowing their thoughts, He said to them, 17

'Every kingdom in which civil war rages goes to ruin: family attacks family and is overthrown. And if Satan has engaged in conflict with himself, how shall his kingdom stand?—because you say that I expel demons by the power of Beelzebul. 18 And if it is by the power of Beelzebul that I expel the demons, by whom do your disciples expel them? They therefore shall be your judges. 19 But if it is by the power of God that I drive out the demons, it is evident that the Kingdom of God has come upon you. 20

The Devil's Power overcome

'Whenever a strong man, fully armed and equipped, is guarding his own house, he enjoys peaceful possession of his property; 21 but as soon as another stronger than he attacks him and overcomes him, he takes away that armour of his in which he trusted, and distributes the plunder. 22 Whoever is not with me is against me, and whoever is not gathering with me is scattering abroad. 23

Moral Reformation may not last

'When a foul spirit has left a man, it roams about in the desert, seeking rest; but, unable to find any, it says, "I will return to the house I have left"; 24 and when it comes, it finds the house swept clean and in good order. 25 Then it goes and fetches seven other spirits more malignant than itself, and they enter and dwell there; and in the end that man's condition becomes worse than at first 26

Only the Obedient are to be envied

As He thus spoke a woman in the crowd called out in a loud voice, 27

'Blessed is the mother who carried you, and the breasts that you have sucked.'

'Nay rather,' He replied, 'they are blessed who hear the word of God and carefully keep it.' 28

The Jews more guilty than the ancient Heathen

Now when the crowds came thronging upon Him, He proceeded to say, 29

'The present generation is a wicked one: it requires some sign, but no sign shall be given to it except that of
Jonah. For just as Jonah became a sign to the men 30
of Nineveh, so the Son of Man will be a sign to the
present generation. The Queen of the South will 31
arise at the Judgement together with the men of the present generation, and will condemn them; because she came from the ends of the earth to hear the wisdom of Solomon; and mark! One greater than
Solomon is here. There will arise men of Nineveh 32
at the Judgement together with the present generation, and will condemn it; because they repented at the preaching of Jonah; and mark! One greater than Jonah is here.

Lamps are for giving Light

'When any one lights a lamp, he never 33
puts it in the cellar or under the bushel measure, but on the lampstand, that people who come in may see the light.
The lamp of the body is the eye. When your eye is 34
sound, your whole body is lighted up; but when it
is diseased, your body is dark. Consider therefore 35
whether the light that is in you is anything but mere
darkness. If, however, your whole body is full of 36
light, and has no part dark, it will be lighted, all of it, as when the lamp with its bright shining gives you light.'

A Meal at a Pharisee's House

When He had thus spoken, a Pharisee 37
invited Him to a meal at his house; so He entered and took His place at table.
Now the Pharisee saw to his surprise 38

that He did not wash before eating. The Master 39
however said to him,

'Here we see how you Pharisees clean the outside
of the cup and plate, while the inside, your heart, is
full of greed and wickedness. Foolish men! Did 40
not He who made the outside make the inside also?
But what is within, give in charity, and behold all is 41
clean for you.

'But woe to you Pharisees! for you pay tithes on 42
your mint and rue and every kind of garden vegetable, and are indifferent to justice and the love
of God. These things you ought to have done,
yet without neglecting the others. Alas for you 43
Pharisees! for you love the best seats in the synagogues, and you like to be bowed to in places of public
resort. Woe to you! for you are like tombs which 44
lie hidden, and the people who walk over them are not
aware of them.'

Hereupon one of the expounders of the Law 45
exclaimed,

'Rabbi, in saying such things you reproach us
also.'

'Woe also to you expounders of the Law!' replied 46
Jesus, 'for you load men with cumbrous burdens
which you yourselves will not touch with one of your
fingers. Woe to you! for you build the tombs of the 47
Prophets, whom your forefathers killed. It follows 48
that you are witnesses to and approve of your fathers'
actions. They slew, you build.

'For this reason also the Wisdom of God has said, 49
"I will send Prophets and Apostles to them, of whom
they will kill some and persecute others"; so that 50
the blood of all the Prophets that has been shed from
the creation of the world may be required from the
present generation. Yes, I tell you that, from the 51
blood of Abel down to the blood of Zechariah who
perished between the altar and the Sanctuary, it shall
all be required from the present generation.

Woe to you expounders of the Law! for you 52
have taken away the key of knowledge: you your-

selves have not entered in, and those who wanted
to enter in you have hindered.'

After He had left the house, the Scribes and 53
Pharisees began a vehement attempt to entangle
Him and make Him give off-hand answers on
numerous points, lying in wait to catch some un- 54
guarded expression from His lips.

12

A Warning against Hypocrisy

Meanwhile the people had come 1
streaming towards Him by thousands,
so that they were trampling one another
under foot. And now He proceeded to
say to His disciples first,

'Beware of the leaven of the Pharisees, that is to
say, beware of hypocrisy. There is nothing that is 2
covered up which will not be uncovered, nor hidden
which will not become known. Whatever therefore 3
you have said in the dark, will be heard in the light;
and what you have whispered within closed doors,
will be proclaimed from the house-tops.

'But to you who are my friends I say, 4

A Warning against the Fear of Men

'"Be not afraid of those who kill the
body and after that can do nothing
further. I will show you whom to fear: 5
fear Him who after killing has power to
throw into Gehenna: yes, I say to you, fear Him.
Are not five sparrows sold for a penny? and yet 6
not one of them is a thing forgotten in God's sight.
But the very hairs on your heads are all counted. 7
Away with fear: you are more precious than many
sparrows."

The Importance of not disowning Christ

'And I tell you that every man who 8
acknowledges me before men, the Son
of Man will also acknowledge before
the angels of God. But whoever dis- 9
owns me before men will be disowned before the
angels of God.

The Guilt of rejecting the inner Light

'Moreover every one who shall speak 10
against the Son of Man, may obtain forgiveness;
but he who blasphemes the
Holy Spirit will never obtain forgive-

ness. And when they are bringing you before synagogues and magistrates and governors, do not anxiously ponder the manner or matter of your defence, nor what you are to say; for the Holy Spirit shall teach you at that very moment what you must say.' 11 12

Jesus refuses to be an Arbitrator

13 Just then a man in the crowd appealed to Him. 'Rabbi,' he said, 'tell my brother to give me a share of the inheritance.'

14 'Man,' He replied, 'who made me a judge or arbitrator over you?'

15 And to the people He said,

'Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions.'

Worldly Greed

16 And He spoke a parable to them.

17 'A certain rich man's lands,' He said, 'yielded abundant crops, and he debated within himself, saying,

'"What am I to do? for I have no place in which to store my crops."

18 'And he said to himself,

'"This is what I will do: I will pull down my barns and build larger ones, and in them I will store up all my harvest and my goods; and I will say to my soul, 19

'"Soul, you have ample possessions laid up for many years to come: take your ease, eat, drink, enjoy yourself."

20 'But God said to him,

'"Foolish man, this night they are demanding your soul from you; and these preparations—for whom shall they be?"

21 'So is it with him who amasses treasure for himself, but has no riches in God.'

Anxiety is Faithlessness

22 Then turning to His disciples He said, 'For this reason I say to you, "Do not be anxious for your lives, what you are to eat, and for your persons, what you are

to put on.'' For a man's life is more than his food, 23
and his person than his clothing. Look at the 24
ravens. They do not sow or reap, and they have
neither store-chamber nor barn. And yet God
feeds them. How far more precious are you than
the birds! And which of you is able by anxious 25
thought to add a foot to his height? If then you 26
are unable to do even a very little thing, why be
anxious about other matters? Look at the lilies, 27
how they grow. They neither toil nor spin. And
yet I tell you that not even Solomon in all his magnificence was arrayed like one of these. But if God 28
so clothes the grass of the fields, that blooms to-day
and to-morrow is feeding the oven, how much more
will He clothe you, you men of little faith!

'Therefore, do not be asking what you are to eat 29
or what you are to drink; and do not waver between
hope and fear. For the nations of the world seek 30
all these things; your Father knows that you need
them. But seek His Kingdom, and these things 31
shall be given you in addition.

'Lay up Wealth in Heaven'

'Dismiss your fears, little flock: your 32
Father finds pleasure in giving you the
Kingdom. Sell your possessions and
give alms. Provide yourselves with 33
purses that will never wear out, wealth inexhaustible
in heaven, where no thief can come nor moth consume. For where your wealth is, there also will your 34
heart be.

'Be on the alert for your Master's Return'

'Have your girdles on, and let your 35
lamps be alight; and be like men waiting 36
for their master—on the look-out till he
shall return from the wedding feast—
that, when he comes and knocks, they may open the
door instantly. Blessed are those servants whom 37
their Master when He comes shall find on the watch.
I tell you, in solemn truth, that He will tie an apron
round Him, and will bid them recline at table while
He comes and waits on them. And whether it be in 38
the second watch or in the third that He comes and

finds them so, blessed are they. Of this be sure, 39
that if the master of the house had known at what
time the robber was coming, he would have kept
awake and not have allowed his house to be broken
into. Be you also ready, for at an hour when you are 40
not expecting Him the Son of Man will come.'

'Master,' said Peter, 'are you addressing this 41
parable to us, or to all alike?'

'Who, then,' replied the Lord, 'is the faithful and 42
prudent steward whom his master will put in charge
of his household to serve out their rations at the
proper times? Blessed is that servant whom his 43
master when he comes shall find so doing. I tell 44
you truly that he will put him in authority over all
his possessions. But if that servant should say in 45
his heart, "My master is a long time in coming,"
and should begin to beat the menservants and maidservants,
and to eat and drink, drinking even to excess;
that servant's master will come on a day when 46
he is not expecting him and at an hour that he knows
not of, and cut him asunder, and make him share the
lot of the unfaithful. And that servant who has 47
been told his master's will and yet made no preparation
and did not obey his will, will receive many
lashes. But he who had not been told it and yet did 48
what deserved the scourge, will receive but few
lashes. To whomsoever much has been given, from
him much will be required; and to whom much has
been entrusted, of him the more will be demanded.

Conflict predicted

'I came to throw fire upon the earth, 49
and what is my desire? Oh that it were
even now kindled! But I have a baptism 50
to undergo; and how am I pent up till it is accomplished!
Do you suppose that I came to bring peace 51
to the earth? No, I tell you that I came to bring
dissension. For from this time there will be in one 52
house five persons split into parties. Three will
form a party against two and two against three; father 53
against son and son against father; mother attacking
daughter and daughter her mother, mother-in-law

her daughter-in-law, and daughter-in-law her mother-in-law' (Micah vii. 6).

Then He said to the people also, 54

'When you see a cloud rising in the west, you immediately say, "There is to be a shower"; and it comes to pass. And when you see a south wind 55 blowing, you say, "It will be burning hot"; and it comes to pass. Hypocrites! You know how to 56 read the aspect of earth and sky. How is it you cannot read this present time?

'Why, too, do you not of yourselves judge what is 57 right? For when, with your opponent, you are 58 going before the magistrate, on the way take pains to be quit of him; for fear that he should drag you before the judge, and the judge hand you over to the officer of the court, and the officer lodge you in prison. Never, I tell you, will you get free till you have paid 59 the last mite.

13

A Foretaste of national Judgement

Just at that time people came to tell 1 Him about the Galilaeans whose blood Pilate had mingled with their sacrifices.

'Do you suppose,' He asked in reply, 2 'that those Galilaeans were worse sinners than the mass of the Galilaeans, because this happened to them? I assure you it was not so. Nay, if you are 3 not penitent, you will all lose your lives just as they lost theirs. Or those eighteen persons whom the 4 tower in Siloam fell on and killed, do you suppose they were offenders more than any one else in Jerusalem? I assure you it was not so. Nay, I tell you 5 if you do not repent, you will all lose your lives just as they lost theirs.'

The unfruitful Fig-tree

And He told them this parable. 6

'A man,' He said, 'who had a fig-tree growing in his garden came to look for fruit on it and could find none. So he said to the 7 gardener,

'"See, this is the third year I have come to look for fruit on this fig-tree and cannot find any. Cut it down. Why should so much ground be actually wasted?"

‘ But the gardener pleaded, 8
‘ “ Leave it, Sir, this year also, till I have dug
round it and manured it. If next year it bears fruit, 9
well and good ; if not, then you shall cut it down.” ’

A Sabbath Cure

Once He was teaching on the Sabbath 10
in one of the synagogues where a woman 11
was present who for eighteen years had
had a spirit of weakness : she was bent double, and
was quite unable to raise herself. But Jesus saw her, 12
and calling to her, He said to her,
‘ Woman, you are free from your weakness.’
And He put His hands on her, and she immedi- 13
ately stood upright and began to give glory to God.
Then the ruler of the Synagogue, indignant 14
that Jesus had cured her on a Sabbath, said to the
crowd,
‘ There are six days in the week on which people
ought to work. On those days therefore come and
get yourselves cured, and not on the Sabbath day.’
But the Lord’s reply to him was, 15
‘ Hypocrites, does not each of you on the Sabbath
untie his bullock or his ass from the stall and lead
him to water ? And this woman, daughter of 16
Abraham as she is, whom Satan had bound for no less
than eighteen years, was she not to be loosed from
this chain because it is the Sabbath day ? ’
When He said this, all His opponents were 17
ashamed, while the whole multitude was delighted
at the many glorious things continually done by Him.

‘ The Mustard Seed,’ and ‘ Yeast ’

This prompted Him to say, 18
‘ What is the Kingdom of God like ?
and to what shall I compare it ? It is 19
like a mustard-seed which a man drops
into the soil in his garden, and it grows and becomes
a tree in whose branches the birds lodge.’
And again He said, 20
‘ To what shall I compare the Kingdom of God ?
It is like leaven which a woman takes and buries in 21
three measures of flour, to work there till the whole
is leavened.’

Earnestness demanded

He was passing through town after 22
town and village after village, teaching
and steadily proceeding towards Jeru-
salem, when some one asked Him, 23
'Sir, are there but few who are to be saved?'
Strive your hardest to enter by the narrow gate,' 24
He answered; 'for many, I tell you, will try to
find a way in and will not succeed. As soon as the 25
Master of the house has risen and shut the door,
and you have begun to stand outside and knock at
the door and say,
'"Sir, open the door for us,"
'He will answer, "I do not know where you come
from."
'Then you will plead, 26
'"We have eaten and drunk in your company, and
you have taught in our streets."
'But He will reply, 27
'"I tell you that I do not know where you come
from. Begone from me, all of you, wrongdoers!"
'There will be the weeping and gnashing of teeth, 28
when you see Abraham and Isaac and Jacob and all
the Prophets inside the Kingdom of God, and your-
selves thrown out. They will come from east 29
and west, from north and south, and will sit down
at the banquet in the Kingdom of God. And mark! 30
some now last will be first, and some now first
will be last.'

Herod Antipas

Just at that time there came some 31
Pharisees, who warned Him, saying,
'Leave this place and continue your
journey; Herod means to kill you.'
'Go,' He replied, 'and take this message to that fox: 32
'"See, to-day and to-morrow I am driving out
demons and effecting cures, and on the third day I
finish."
'Yet I must continue my journey to-day and 33
to-morrow and the day following; for
it is not conceivable that a Prophet
should perish outside of Jerusalem.

Jesus grieves over Jerusalem

'O Jerusalem! Jerusalem! You that murder the 34
Prophets and stone those who have been sent to you!
How often have I desired to gather your children to me,
as a hen gathers her brood under her wings, and you
would not come! See, your house is abandoned to 35
you. I tell you that you will never see me again until
you say, "BLESSED IS HE WHO COMES IN THE NAME
OF THE LORD!"' (Ps. cxviii. 26).

A Sabbath Cure of Dropsy

One day — it was a Sabbath — He 1 **14**
entered the house of one of the Rulers of
the Pharisee party to take a meal, while
they were closely watching Him. In
front of Him was a man suffering from dropsy. 2
This led Jesus to ask the lawyers and Pharisees, 3

'Is it allowable to cure people on the Sabbath?'

They gave Him no answer; so He took hold of 4
the man, cured him, and sent him away. Then He 5
turned to them and said,

'Which of you shall have a child or an ox fall into
a well on the Sabbath day, and will not immediately
lift him out?'

To this they could make no reply. 6

A Lesson in Humility

Then, when He noticed how the in- 7
vited guests chose the best places, He
spoke this parable, and said to them,

'When any one invites you to a wedding banquet, 8
do not take the best place, lest perhaps some more
honoured guest than you may have been asked, and 9
the man who invited you both will come and say to
you, "Make room for him," and then you, ashamed,
will move to the lowest place. But, when invited, 10
take the lowest place, that when your host comes
he may say to you, "Friend, come up higher."
This will be doing you honour in the presence
of all the other guests. For whoever uplifts 11
himself shall be humbled, and he who humbles
himself shall be uplifted.'

True Courtesy

Also to His host, who had invited Him, 12
He said,

'When you give a breakfast or a

dinner, do not invite your friends or brothers or relatives or rich neighbours, lest perhaps they should in turn invite you, and so repay your hospitality. But 13
when you entertain, invite the poor, the crippled, the lame, and the blind; and you will be blessed, 14
because they have no means of repaying you, but you will be repaid at the Resurrection of the righteous.'

The Great Supper

On hearing this, one of His fellow 15
guests said to Him,

'Blessed is he who shall feast in God's Kingdom.'

'A man once gave a great feast,' replied Jesus, 16
'to which he invited a large number of guests. At 17
dinner-time he sent his servant with a message to those invited,

'"Come, for things are now ready."

'But they all without exception began to excuse 18
themselves. The first told him,

'"I have just purchased a piece of land, and must of necessity go and look at it. Pray hold me excused."

'A second pleaded, 19

'"I have just bought five yoke of oxen, and am on my way to try them. Pray hold me excused."

'Another said, 20

'"I am just married. It is impossible for me to come."

'So the servant came and brought these answers 21
to his master; and it stirred his anger.

'"Go out quickly," he said, "into the streets of the city—the wide ones and the narrow, and fetch in poor men, the crippled, blind, and lame: fetch them all in here."

'Soon the servant reported, 22

'"Sir, what you ordered is done, and there is room still."

'"Go out," replied the master, "to the high roads 23
and hedge-rows, and compel the people to come in,
so that my house may be filled. For I tell you that 24

not one of those who were invited shall taste my
feast.” ’

Christ’s Claim is supreme

On His journey vast crowds attended 25
Him, towards whom He turned and said,
‘ If any one comes to me who does 26
not hate his father and mother, wife and
children, brothers and sisters, yes and his own life
also, he cannot be a disciple of mine. No one who 27
does not carry his own cross and come after me can
be a disciple of mine.

Counting the Cost

‘ Which of you, desiring to build a 28
tower, does not sit down first and calculate
the cost, asking if he has the means
to finish it ? lest perhaps, when he has laid the foundation 29
and is unable to finish, all who see it shall
begin to jeer at him, saying, “ This man began to 30
build, but could not finish.” Or what king, marching 31
to encounter another king in war, does not first
sit down and deliberate whether he is able with ten
thousand men to meet the one who is advancing
against him with twenty thousand ? If not, while 32
the other is still a long way off, he sends envoys and
sues for peace. Just so no one of you who does not 33
bid farewell to all that belongs to him can be a disciple
of mine.

‘ Salt is good : but if even the salt has become 34
tasteless, how will you restore its flavour ? Neither 35
for land nor for dunghill is it of any use ; they throw
it away. Listen, every one who has ears to hear ! ’

‘ The lost Sheep ’

Now the tax-gatherers and the sinners 1 **15**
were everywhere in the habit of coming
close to Him to listen to Him ; and this 2
led the Pharisees and the Scribes to complain,

‘ He gives a welcome to sinners, and joins them at
their meals ! ’

So in a parable He asked them, 3

‘ Which of you men, if he has a hundred sheep and 4
has lost one of them, does not leave the ninety-nine
in their desert pasture and go in search of the lost
one till he finds it ? And when he has found it, he 5

lifts it on his shoulders, glad at heart. Then coming 6
home he calls his friends and neighbours together,
and says, "Rejoice with me, for I have found my sheep
—the one I had lost." I tell you that in the same way 7
there will be rejoicing in heaven over one repentant
sinner—more rejoicing than over ninety-nine blameless
persons who have no need of repentance.

'The lost Coin'

'Or what woman who has ten silver 8
coins, if she loses one of them, does not
light a lamp and sweep the house and search
carefully till she finds it? And when she has found it, 9
she calls together her friends and neighbours, and says,

'"Congratulate me, for I have found the coin
which I had lost."

'I tell you that in the same way there is rejoicing 10
in the presence of the angels of God over one
repentant sinner.'

'The lost Son'

He went on to say, 11

'There was a man who had two sons. 12
The younger of them said to his father,

'"Father, give me the share of the property that
comes to me."

'So he divided his property between them. No 13
long time afterwards the younger son got all
together and travelled to a distant country, where he
wasted his money in debauchery and excess. At 14
last, when he had spent everything, there came a
terrible famine throughout that country, and he began
to feel the pinch of want. So he hired himself to one 15
of the inhabitants of that country, who sent him on to
his farm to tend swine; and he longed to make a meal 16
of the pods the swine were eating, but no one gave
him any.

'On coming to his senses he said, 17

'"How many of my father's hired men have more
bread than they want, while I here am dying of
hunger! I will rise and go to my father, and will say 18
to him, Father, I have sinned against heaven, and
before you: I no longer deserve to be called a son of 19
yours: treat me as one of your hired men."

‘ So he rose and came to his father. But while 20
he was still a long way off, his father saw him and
pitied him, and ran and threw his arms round his
neck and kissed him.

‘ “ Father,” cried the son, “ I have sinned against 21
heaven and before you : no longer do I deserve to be
called a son of yours.”

‘ But the father said to his servants, 22

‘ “ Fetch the best coat quickly and put it on
him ; and bring a ring for his finger and shoes for his
feet. Fetch the fat calf and kill it, and let us feast 23
and enjoy ourselves ; for my son here was dead and has 24
come to life again : he was lost and has been found.”

‘ And they began to be merry.

‘ Now his elder son was out on the farm ; and when 25
he came near the house, he heard music and dancing.
Then he called one of the lads to him and asked what 26
all this meant.

‘ “ Your brother has come,” he replied ; “ and 27
your father has had the fat calf killed, because he has
got him home safe and sound.”

‘ Then he was angry and would not go in. But his 28
father came out and entreated him.

‘ “ All these years,” replied the son, “ I have served 29
you, and I have never at any time disobeyed any of
your orders, and yet you have never given me so much
as a kid, for me to enjoy myself with my friends ;
but now that this son of yours is come who has 30
squandered your property among harlots, you have
killed the fat calf for him.”

‘ “ You, my dear son,” said the father, “ are 31
always with me, and all that is mine is also yours. We 32
were bound to make merry and rejoice, for this brother
of yours was dead and has come back to life, he was
lost and has been found.” ’

‘ The dishonest Bailiff ’

16 He said also to His disciples : 1

‘ There was a rich man who had a
steward about whom an accusation was
brought to him, that he was wasting his
property. He called him and said, 2

'"What is this I hear about you? Render an account of your stewardship, for I cannot let you hold it any longer."

'Then the steward said to himself, 3

'"What am I to do? My master is taking away the stewardship from me. I am not strong enough for field labour: to beg, I should be ashamed. Ah! 4 I see what to do, in order that when I am discharged from the stewardship people may give me a home in their houses."

'So he called all his master's debtors, one by one, 5 and asked the first, "How much are you in debt to my master?"

'"A hundred measures of oil," he replied. 6

'"Here is your account," said the steward: "sit down quickly and alter it to fifty measures."

'To a second he said, 7

'"And how much do you owe?"

'"A hundred quarters of wheat," was the answer.

'"Here is your account," said he: "alter it to eighty."

'And the master praised the dishonest steward for 8 his shrewdness; for in dealing with their fellows, the men of this world are shrewder than the sons of Light.

The right Use of Wealth

'And I charge you, so to use wealth 9 tainted with dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish. The man who is 10 honest in a very small matter is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not 11 proved yourselves honest in dealing with wealth tainted with dishonesty, who will entrust to you the true good? And if you have not been honest with what belongs 12 to another, who will give you what is your own?

Divided Service impossible

'No servant can serve two masters. 13 For either he will hate one and love the other, or else he will attach himself to one and think lightly of the other. You cannot be servants both of God and of money.'

The Pharisees rebuked

To all this the Pharisees listened, 14
bitterly jeering at Him; for they were
lovers of money.

'You are persons,' He said to them, 15
'who boast of their own goodness before men, but God
sees your hearts; for what is exalted by men may be
an abomination in God's sight. The Law and the 16
Prophets continued until John came: from that time
the gospel of the Kingdom of God has been spreading,
and every one presses into it. And it is easier for sky 17
and earth to pass away than for the smallest detail of
the Law to lapse. Any man who divorces his wife 18
and marries another commits adultery; and he who
marries a woman so divorced from her husband
commits adultery.

'The rich Man and the Beggar'

'There was once a rich man who used 19
to array himself in purple and fine linen,
and enjoyed a splendid banquet every
day, while at his outer door there lay a 20
beggar, Lazarus by name, covered with sores and
longing to make a meal off the scraps falling on the 21
floor from the rich man's table. Nay, the dogs, too,
used to come and lick his sores.

'In course of time the beggar died; and he was 22
carried by the angels to Abraham's bosom. The
rich man also died, and was buried. And in Hades, 23
being in torment, he looked and saw Abraham in the
far distance, and Lazarus resting in his arms. So 24
he cried aloud, and said,

'"Father Abraham, take pity on me and send
Lazarus to dip the tip of his finger in water and cool
my tongue, for I am in agony in this flame."

'"Remember, my son," said Abraham, "that you 25
had good fortune during your life, and that Lazarus
in like manner had bad fortune. But he is comforted here now, while you are in agony. Besides 26
all this there is set a vast chasm between us and you,
in order that those who desire to cross from this side

to you, or from your side to us, may not be able to do so."

'" I entreat you then, father," said he, " to send 27
him to my father's house. For I have five brothers. 28
Let him earnestly warn them, lest they also come to this place of torment."

'" They have Moses and the Prophets," replied 29
Abraham ; " let them hear them."

'" No, father Abraham," he pleaded ; " but if 30
some one goes to them from the dead, they will repent."

'" If they are deaf to Moses and the Prophets," 31
replied Abraham, " they would not be led to believe even if some one should rise from the dead." '

17

Stones of Stumbling

Jesus said to His disciples, 1

' It is inevitable that causes of stumbling should occur ; but woe to him
through whom they occur ! Better for him if with 2
a millstone hanging round his neck he had been hurled into the sea, rather than that he should
cause a single one of these little ones to fall. Be on 3
your guard.

The Duty of Forgiveness

' If your brother acts wrongly, reprove him ; and if he is sorry, forgive him ;
and if seven times in a day he acts 4
wrongly towards you, and seven times turns again to you and says, " I am sorry," you must forgive him.'

And the Apostles said to the Lord, 5

' Increase our faith.'

The immense Power of Faith

' If your faith,' replied the Lord, 6
' were merely like a mustard-seed, you might say to this black mulberry-tree, " Tear up your roots and plant yourself in the sea," and instantly it would obey you.

Fidelity to Duty

' Which of you who has a servant ploughing, or 7
tending sheep, will say to him when he comes in from the farm, " Come at once
and take your place at table," and will 8
not rather say to him, " Get my dinner ready, gird

yourself, and wait upon me till I have finished my dinner, and then you shall have yours" ? Does he 9 thank the servant for obeying his orders ? So you 10 also, when you have obeyed all the orders given you, must say,

'"There is no merit in our service: we have merely done our duty."'

Cure of ten Lepers

As they pursued their journey to Jerusalem, He passed between Samaria and 11 Galilee. And as He entered a certain 12 village, ten men met Him who were lepers and stood at a distance. In loud voices they cried out, 13

'Jesus, Rabbi, take pity on us.'

Perceiving this, He said to them, 14

'Go and show yourselves to the Priests.'

And while on their way to do this they were made clean.

One of them, seeing that he was cured, came back, 15 glorifying God in a loud voice, and he threw him- 16 self at the feet of Jesus, thanking Him. He was a Samaritan.

'Were not all ten made clean ?' Jesus asked ; 'but 17 where are the nine ? Have none been found to come 18 back and give glory to God except this foreigner ?'

And He said to him, 19

'Rise and go : your faith has cured you.'

The Coming of the Kingdom

Being asked by the Pharisees when 20 the Kingdom of God was coming, He answered,

'The Kingdom of God does not so come that you can watch closely for it. Nor shall 21 they say, "See here !" or "See there !"—for the Kingdom of God is within you.'

Then, turning to His disciples, He said, 22

'There will come a time when you will wish you could see but a single one of the days of the Son of Man, but will not see one. And they will say to 23 you, "See there !" "See here !" Do not go in pursuit. For just as the lightning, when it flashes, 24 shoots across the sky, so will the Son of Man be on

His day. But first He must endure much suffering, 25
and be rejected by the present generation.

Compared to the Days of Noah and Lot

'And as it was in the time of Noah, 26
so will it also be in the time of the Son
of Man. Men were eating and drinking, 27
taking wives and giving wives, up to the
very day Noah entered the Ark, and the Deluge came
and destroyed them all. As it was also in the time 28
of Lot; they were eating and drinking, buying and
selling, planting and building; but on the day that 29
Lot left Sodom, it rained fire and brimstone from the
sky and destroyed them all. Exactly so will it be on 30
the day that the veil is lifted from the Son of Man.

'On that day, if a man is on the roof and his goods 31
indoors, let him not go down to fetch them; and, in
the same way, he who is in the field, let him not turn
back. Remember Lot's wife. Any man who seeks to 32, 33
save his life shall lose it; but whoever loses his life
shall retain it. On that night, I tell you, there will be 34
two lying on one bed: one will be taken away and the
other left. There will be two women turning the 35
mill together: one will be taken away and the other
left.'

'Where, Master?' they inquired. 37

'Where the dead body is,' He replied, 'there also will the vultures flock together.'

The unjust Judge

He also taught them by a parable that 1 **18**
they must always pray and never lose
heart.

'In a certain town,' He said, 'there was a judge 2
who had no fear of God and no respect for man.
And in the same town was a widow who repeatedly 3
came and entreated him, saying,

'"Give me justice and stop my adversary."

'For a time he would not, but afterwards he said 4
to himself,

'"Though I have neither fear of God nor respect for
man, yet because she annoys me I will give her justice, 5
to prevent her from constantly coming to pester me."'

And the Lord said, 6

'Hear those words of the unjust judge. And will 7
not God avenge the wrongs of His own people who
cry aloud to Him day and night, although He delays
vengeance on their behalf? Yes, He will soon avenge 8
their wrongs. Yet, when the Son of Man comes,
will He find faith on earth?'

'The Pharisee and the Tax-Gatherer'

And to some who relied on themselves 9
as being righteous men, and looked down
upon all others, He addressed this
parable.

'Two men went up to the Temple to pray, one a 10
Pharisee and the other a tax-gatherer. The Pharisee, 11
standing erect, prayed as follows by himself:

'"O God, I thank Thee that I am not like other
people—I am not a thief nor a cheat nor an adulterer,
nor even like this tax-gatherer. I fast twice a week. 12
I pay the tithe on all my gains."

'But the tax-gatherer, standing far back, would 13
not so much as lift his eyes to Heaven, but kept beating his breast and saying,

'"O God, have mercy on me, sinner that I am."

'I tell you that this man went home accounted by 14
God freer from guilt than the other; for every one
who uplifts himself shall be humbled, but he who
humbles himself shall be uplifted.'

Little Children welcomed

On one occasion people brought with 15
them their infants, for Him to touch them;
but the disciples, noticing this, found fault
with them. Jesus however called for the infants. 16

'Let the little children come to me,' He said;
do not hinder them; for it is to those who are childlike that the Kingdom of God belongs. I tell you 17
in truth that, whoever does not receive the Kingdom
of God like a little child will certainly not enter it.'

Eternal Life

The question was put to Him by a 18
ruler: 'Good Rabbi, what shall I do to
inherit eternal Life?'

'Why do you call me good?' replied Jesus; 'there 19
is no one good but One, namely God. You know 20
the Commandments: "DO NOT COMMIT ADULTERY";

"DO NOT MURDER"; "DO NOT STEAL"; "DO NOT LIE IN GIVING EVIDENCE"; "HONOUR THY FATHER AND THY MOTHER."'

'All these,' he replied, 'I have carefully obeyed from my youth. 21

On receiving this answer Jesus said to him, 22

'There is still one thing wanting in you. Sell everything you possess and give the money to the poor, and you shall have wealth in heaven; and come and follow me.'

But on hearing these words he was very sorrowful, for he was exceedingly rich. 23

The Dangers of Wealth

Jesus looked at him, and said, 24

'How hard it will be for the possessors of riches to enter the Kingdom of God! Why, it is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God.' 25

'Who then can be saved?' exclaimed the hearers. 26

'Things impossible to man,' He replied, 'are possible to God.' 27

Self-sacrifice for Christ enriches

Then Peter said, 28

'See, we have given up our homes and have followed you.'

'I tell you in truth,' replied Jesus, 29
'that there is no one who has left house or wife,
or brothers or parents or children, for the sake of
God's Kingdom, who shall not receive many times 30
as much in this life, and in the age that is coming
eternal Life.'

Jesus a third time predicts His Death and Resurrection

Then He drew the twelve to Him and said, 31

'See, we are going up to Jerusalem, and everything written in the Prophets about the Son of Man will be fulfilled.
For He will be handed over to the Gentiles, and be 32
mocked, outraged and spat upon. They will scourge 33
Him and put Him to death, and on the third day He
will rise to life again.'

Nothing of this did they understand. The words 34 were a mystery to them, nor could they see what He meant.

A blind Man receives Sight

As Jesus came near to Jericho, there 35
was a blind man sitting by the way-side
begging. He heard a crowd of people 36
going past, and inquired what it all meant.

'Jesus the Nazarene is passing by,' they told him. 37

Then, at the top of his voice, he cried out, 38

'Jesus, son of David, take pity on me.'

Those in front reproved him and tried to silence 39
him; but he continued shouting, louder than ever,

'Son of David, take pity on me.'

So Jesus stopped and bade them bring the man 40
to Him; and when he had come close to Him He asked him,

'What shall I do for you?' 41

'Sir,' he replied, 'let me recover my sight.'

'Recover your sight,' said Jesus: 'your faith has 42
cured you.'

No sooner were the words spoken than the man 43
regained his sight and followed Jesus, giving glory to God; and all the people, seeing it, gave praise to God.

Zacchaeus

So He entered Jericho and proceeded 1 **19**
through the town. There was a man 2
there called Zacchaeus, who was the chief collector
of taxes, and was wealthy. He was anxious to see 3
what sort of man Jesus was; but he could not
because of the crowd, for he was short in stature.
So he ran on in front and climbed up a mul- 4
berry tree to see Him; for He was about to pass that way.

As soon as Jesus came to the place, He looked up 5
and said to him,

'Zacchaeus, come down quickly, for I must stay at your house to-day.'

So he came down in haste, and welcomed Him 6
joyfully. When they saw this, they all began mutter- 7
ing with indignation,

'He has gone in to be the guest of a sinner!'

Zacchaeus however stood up, and addressing the 8
Lord said,

'Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount.'

Jesus said to him, 9

'To-day salvation has come to this house, seeing
that he too is a son of Abraham. For the Son of 10
Man has come to seek and to save what is lost.'

Privilege and Responsibility

As they were listening to His words, 11
He went on to teach them by a parable, because He was near to Jerusalem and they supposed that the Kingdom of God
was going to appear immediately. So He said to them, 12

'A man of noble family travelled to a distant
country to obtain the rank of king, and to return.
And he called ten of his servants and gave each of 13
them a pound, instructing them to trade with the money during his absence.

'Now his countrymen hated him, and sent a depu- 14
tation after him to say, "We are not willing that he
should become our king." And upon his return, 15
after he had obtained the sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading.

'So the first came and said, 16

'"Sir, your pound has produced ten pounds more."

'"Well done, good servant," he replied; "be- 17
cause you have been faithful in a very small matter, be in authority over ten towns."

'The second came, and said, 18

'"Your pound, Sir, has produced five pounds."

'So he said to this one also, 19

'"And you, be the governor of five towns."

'The next came. 20

'"Sir," he said, "here is your pound, which I
have kept wrapt up in a cloth. For I was afraid of 21

you, because you are a severe man : you take up what
you did not lay down, and you reap what you did not
sow."

' " By your own words," he replied, " I will judge 22
you, you bad servant. You knew me to be a severe
man, taking up what I did not lay down, and reaping
what I did not sow ! Why then did you not put my 23
money into a bank, that when I came I might have
received it back with interest ? "

' And he said to those who stood by, 24

' " Take the pound from him and give it to him
who has the ten pounds."

' They said to him, 25

' " Sir, he already has ten pounds."

' " I tell you that to every one who has anything, 26
more shall be given ; and from him who has not anything, even what he has shall be taken away. But as 27
for those enemies of mine who were unwilling that I
should become their king, bring them here, and slay
them in my presence." '

An Ass's Colt is borrowed

After thus speaking, He journeyed 28
onward, proceeding to Jerusalem. And 29
when he was come near Bethphagé and
Bethany, at the Mount called the Olive-yard, He despatched two of the disciples, saying to 30
them,

' Go into the village facing you. On entering it
you will find an ass's colt tied up which no one has
ever yet ridden : untie it, and bring it here. And if 31
any one asks you, " Why are you untying the colt ? "
simply say, " The Master needs it." '

So those who were sent went and found things as 32
He had told them. And while they were untying 33
the colt the owners called out, ' Why are you untying
the colt? ' and they replied, ' The Master needs it.' 34

Jesus rides into Jerusalem

Then they brought it to Jesus, and after 35
throwing their outer garments on the colt
they placed Jesus on it. So He rode on, 36
while they carpeted the road with their
garments. And when He was now getting near 37

Jerusalem, and descending the Mount of Olives, the whole multitude of the disciples began in their joy to praise God in loud voices for all the mighty deeds they had witnessed, saying, 38

'BLESSED IS the King,' they cried, 'WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26): in heaven peace, and glory in the highest realms.'

Thereupon some of the Pharisees in the crowd 39 appealed to Him, saying,

'Rabbi, reprove your disciples.'

'I tell you,' He replied, 'that if they became silent, 40 the very stones would cry out.'

He weeps over the City

When He came into full view of the city, 41
He wept aloud over it, and exclaimed, 42
'O that at this time thou only knewest
what makes for peace! But now it is hid from thine
eyes. For the time is coming upon thee when thy 43
foes will throw up around thee earthworks and a wall,
investing thee and hemming thee in on every side.
And they will dash thee to the ground and thy chil- 44
dren within thee, and will not leave one stone upon another within thee; because thou didst not recognize the time of thy visitation.'

The Dealers driven from the Temple

Then Jesus entered the Temple and 45 proceeded to drive out the dealers.

'It is written,' He said, '"AND MY 46 HOUSE SHALL BE THE HOUSE OF PRAYER" (Isa. lvi. 7), but you have made it A ROBBERS' CAVE' (Jer. vii. 11).

And day after day He taught in the Temple, while 47
the High Priests and the Scribes were devising
some means of destroying Him, as were also the
leading men of the people. But they could not 48
find any way of doing it, for the people all hung upon his lips.

The Leaders of the People silenced

On one of those days while He was 1 **20** teaching the people in the Temple and preaching the gospel, the High Priests came upon Him, and the Scribes, together with the Elders, and they asked Him, 2

'Tell us, by what authority are you doing these things? Who is it that gave you this authority?'

'I also will put a question to you,' He said; 'was 3, 4
John's baptism from heaven or from men?'

So they debated the matter with one another. 5

'If we say "from heaven,"' they argued, 'he will
say, "Why did you not believe him?" And if we 6
say, "from men," the people will all stone us; for
they are convinced that John was a Prophet.'

And they answered that they did not know the 7
origin of it.

'Nor do I tell you,' said Jesus, 'by what authority 8
I do these things.'

'The wicked Vine-dressers'

Then He proceeded to speak a parable 9
to the people.

'There was a man,' He said, 'who planted a vineyard, let it out to vine-dressers, and went abroad for a considerable time.
At vintage-time he sent a servant to the vine-dressers, 10
for them to give him a share of the crop; but the
vine-dressers beat him cruelly and sent him away
empty-handed. Then he sent a second servant; 11
and him too they beat and ill-treated and sent away
empty-handed. Then again he sent a third; and 12
this one also they wounded and drove away. Then 13
the owner of the vineyard said,

'"What am I to do? I will send my son—my dearly-loved son: they will probably respect him."

'But when the vine-dressers saw him, they dis- 14
cussed the matter with one another, and said,

'"This is the heir: let us kill him, that the inheritance may be ours."

'So they flung him out of the vineyard and killed 15
him. What then will the owner of the vineyard do
to them? He will come and put these vine-dressers 16
to death, and give the vineyard to others.'

'God forbid!' exclaimed the hearers.

He looked at them and said, 17

'What then does that mean which is written,

'"THE STONE WHICH THE BUILDERS REJECTED
HAS BECOME THE CORNERSTONE"? (Ps. cxviii. 22).
Every one who falls on that stone will be severely 18
hurt, but he on whom it falls will be utterly
crushed.'

At this the Scribes and the High Priests wanted to 19
lay hands on Him, then and there; only they were
afraid of the people. For they saw that in this parable
He had referred to them.

A Question about Tribute

So, watching their opportunity, they 20
sent spies who were to act the part of
honest men, that they might fasten on
some expression of His, so as to hand Him
over to the ruling power and the Governor's authority.
So they put a question to Him. 21

'Rabbi,' they said, 'we know that you say and
teach what is right and that you make no distinctions
between one man and another, but teach God's
way truly. May one pay a tax to Caesar, or 22
not?'

But He saw through their knavery and replied, 23

'Show me a shilling. Whose likeness and in- 24
scription does it bear?'

'Caesar's,' they said.

'Pay therefore,' He replied, 'what is Caesar's to 25
Caesar—and what is God's to God.'

There was nothing here that they could lay hold 26
of before the people, and marvelling at His answer
they said no more.

A Question about the Resurrection

Some of the Sadducees (who deny 27
that there is a resurrection) next came
forward and asked Him,

'Rabbi, Moses made this law for us, 28
IF A MAN'S BROTHER DIE, LEAVING A WIFE BUT NO
CHILDREN, THE MAN SHALL MARRY THE WIDOW AND
RAISE UP A FAMILY FOR HIS BROTHER (Deut. xxv.
5). Now there were seven brothers. The first of 29
them took a wife and died childless. The second 30
and the third also took her; and all seven, having 31
done the same, left no children when they died.

Finally the woman also died. Whose wife, then, at 32, 3
the Resurrection shall the woman be? for they all
seven married her.'

'People in this world,' replied Jesus, 'marry, and 34
are given in marriage. But as for those who are 35
deemed worthy to find a place in that other age
and in the Resurrection from among the dead, the men
do not marry, and the women are not given in
marriage. For indeed they cannot die again; they 36
are like angels, and are sons of God as being
sons of the Resurrection. But that the dead rise to 37
life even Moses clearly implies in the passage about
the Bush, where he calls the Lord "THE GOD OF
ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD
OF JACOB" (Exod. iii. 2–6). He is not a God 38
of the dead, but of the living, for to Him all are
living.'

Then some of the Scribes replied, 39

'Rabbi, you have spoken well.'

From that time no one ventured to put a single 40
question to Him.

But he asked them, 41

'How is it they say that the Christ is son of
David? Why, David himself says in the Book of 42
Psalms,

'"THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER 43
THY FEET" (Ps. cx. 1).

'David himself therefore calls Him Lord, and how 44
can He be his son?'

The Scribes denounced

Then, in the hearing of all the people, 45
He said to the disciples,

'Beware of the Scribes, who like to 46
walk about in long robes, and love to be bowed to in
places of public resort and to occupy the best places
in the synagogues or at dinner-parties; who swallow 47
up the property of widows and by way of excuse
make long prayers. The heavier the punishment
these men will receive.'

21

The Widow's Gift

Looking up He saw the people putting 1
their gifts into the Treasury—the rich
people. He also saw a poor widow 2
dropping in two mites, and He said, 3
'In truth I tell you that this widow, so poor, has
thrown in more than any of them. For from what 4
they could well spare they have all of them contributed
to the offerings, but she in her neediness has
thrown in all she had to live on.'

Jesus predicts the Destruction of the Temple

When some were remarking about the 5
Temple, how it was embellished with
beautiful stones and dedicated gifts, He
said,

'As to these things which you now 6
admire, the time is coming when there will not be
one stone left here upon another which will not be
pulled down.'

Things which would precede it

'Rabbi, when will this be?' they 7
asked Him, 'and what will be the sign
when these things are about to take
place?'

'See to it,' He replied, 'that you are not misled; 8
for many will come in my name professing, "I
am He," or saying, "The time is close at hand."
Have nothing to do with them. But when you hear 9
of wars and turmoils, be not afraid; for these things
must happen first, but the end does not come
immediately.'

Wars and Earthquakes

Then He said to them, 10

'NATION WILL RISE IN ARMS AGAINST
NATION, AND KINGDOM AGAINST KINGDOM
(Isa. xix. 2). And there will be great earthquakes, 11
and in places famines and pestilence; and there will
be terrors and wonderful signs from heaven.

Persecution

'But before all these things happen 12
they will lay hands on you and persecute
you. They will deliver you up to synagogues and to
prison, and you will be brought before kings and
governors for my sake. In the end all this will be 13
evidence of your fidelity.

Promises of Deliverance

'Make up your minds, however, not 14
to prepare a defence beforehand, for I 15
will give you utterance and wisdom
which none of your opponents will be able to with-
stand or reply to. You will be betrayed even by 16
parents, brothers, relatives, and friends; and some of
you they will put to death. You will be hated by all 17
men because you are called by my name; and yet 18
not a hair of your heads shall perish. By your en- 19
durance you shall win your souls.

Jerusalem surrounded by Armies

'But when you see Jerusalem with armies en- 20
camping round her on every side, then
be certain that her desolation is close at
hand. Then let those in Judaea escape 21
to the hills; let those who are in the city
leave it, and those in the country not enter therein.
For those are THE DAYS OF VENGEANCE (Hos. ix. 7) 22
in order to fulfil all that is written.

The City trampled under Foot

'Alas for women who at that time are 23
with child or have infants at breast; for
there will be great distress in the land,
and anger towards this people. They 24
will fall by the edge of the sword, or be carried off
into captivity among all the Gentiles. And Jeru-
salem will be trampled under foot by the Gentiles, till
the times of the Gentiles have expired.

The Coming of the Son of Man

'There will be signs in sun, moon, and 25
stars; and on earth anguish among the
nations in their bewilderment at the
roaring of the sea and its billows;
men's hearts fainting for fear, and for apprehen- 26
sion of what is coming on the world. For THE
FORCES WHICH CONTROL THE HEAVENS WILL BE DIS-
ORDERED (Isa. xxxiv. 4). And then shall they see the 27
SON OF MAN COMING IN A CLOUD (Dan. vii. 13) with
great power and glory. But when all this is begin- 28
ning to take place, look up. Lift up your heads,
because your deliverance is drawing near.'

And He spoke a parable to them. 29

'See,' He said, 'the fig-tree and all the trees. As 30

soon as they have shot out their leaves, you know at
a glance that summer is now near. So also, when 31
you see these things happening, you may be sure
that the Kingdom of God is near. I tell you in 32
truth that the present generation will not pass away
without all these things first taking place. Heaven 33
and earth will pass away, but my words will not
pass away.

Warnings

'But take heed to yourselves, lest 34
your souls be weighed down with self-indulgence
and drunkenness or the anxieties of this
life, and that day come upon you, suddenly, like a 35
falling trap; for it will come on all the dwellers on
the face of the whole earth (Isa. xxiv. 17). Beware 36
of slumbering; at all times pray that you may be
fully strengthened to escape from all these coming
evils, and to take your stand in the presence of the
Son of Man.'

At this time He would teach in the Temple by 37
day, but go out and spend the night on the Mount
called the Oliveyard. And all the people came to Him 38
in the Temple, early in the morning, to listen to Him.

The Treachery of Judas

22

Meanwhile the Festival of the Unleavened 1
Bread, called the Passover, was
approaching, and the High Priests and 2
the Scribes were contriving how to
destroy Him. For they feared the people. But 3
Satan entered into Judas (the one called Iscariot—
one of the twelve); who went away and conferred 4
with the High Priests and Commanders as to how
he should deliver Him up to them. They were 5
glad, and they agreed to pay him. He accepted 6
their offer, and then looked out for an opportunity
to betray Him when the people were not there.

Peter and John prepare the Passover

When the day of the Unleavened Bread 7
came—the day for the Passover lamb to
be sacrificed—Jesus sent Peter and John 8
with instructions.

'Go,' He said, 'and prepare the Passover for us,
that we may eat it.'

'Where shall we prepare it?' they asked. 9

'You will no sooner have entered the city,' He 10
replied, 'than you will meet a man carrying a pitcher
of water. Follow him into the house to which he
goes, and say to the master of the house, 11

'"The Rabbi asks you, Where is the room where
I can eat the Passover with my disciples?"

'And he will show you a large furnished room 12
upstairs. There make your preparations.'

So they went and found all as He had told them; 13
and they got the Passover ready.

'The last Supper'

When the time was come, and He had 14
taken His place at table, and the Apostles
with Him, He said to them, 15

'Earnestly have I longed to eat this Passover with
you before I suffer; for I tell you that I certainly 16
shall not eat one again till its full meaning is brought
out in the Kingdom of God.'

Then, having received a cup and given thanks, He 17
said,

'Take this and share it among you; for I tell you 18
that from this time I will never drink the produce of
the vine till the Kingdom of God has come.'

The memorial Meal instituted. The Traitor indicated

Then, taking a loaf, He gave thanks 19
and broke it, and handed it to them,
saying,

'This is my body which is being given
on your behalf: this do in remembrance
of me.'

He handed them the cup in like manner, when the 20
meal was over.

'This cup,' He said, 'is the new Covenant ratified
by my blood which is to be poured out on your behalf.
Yet the hand of my betrayer is at the table with 21
me. For indeed the Son of Man goes on His pre- 22
destined way; but woe to the man who is betraying Him!'

Thereupon they began to discuss with one another 23
which of them it could possibly be who was about
to do this.

Ambition rebuked

There arose also a dispute among them 24
as to which of them should be regarded
as greatest. But He said to them, 25
'The kings of the Gentiles are their masters, and
those who exercise authority over them are called
"Benefactors." With you it is not so; but let the 26
greatest among you be as the younger, and the leader
be like him who serves. For which is the greater— 27
he who sits at table, or he who waits on him? Is it
not he who sits at table? But I am among you as
he who waits. You, however, have remained with me 28
amid my trials; and I assign to you, as my Father 29
has assigned to me, a Kingdom—so that you may eat 30
and drink at my table in my Kingdom, and sit on
thrones as judges over the twelve tribes of Israel.

Peter's Denial foretold

'Simon, Simon, I tell you that Satan 31
has obtained permission to have all of
you to sift as wheat is sifted. But I have 32
prayed for yourself that your faith may not
fail, and you, as soon as you have repented, must
strengthen your brethren.'

'Master,' replied Peter, 'with you I am ready to 33
go both to prison and to death.'

'I tell you, Peter,' said Jesus, 'that the cock will 34
not crow to-day till you have three times denied that
you know me.'

The coming Danger. A veiled Warning

Then He asked them, 35

'When I sent you out without purse
or bag or shoes, was there anything you
needed?'

'No, nothing,' they replied.

'But now,' said He, 'let the one who has a purse 36
take it, and he who has a bag must do the same. And
let any one who has no sword sell his coat and
buy one. For I tell you that those words of Scripture 37
must find their fulfilment in me: "AND HE
WAS RECKONED AMONG THE LAWLESS" (Isa. liii. 12);
for indeed that saying about me has now its accomplishment.'

'Master, here are two swords,' they exclaimed. 38

'Enough!' He replied.

The Agony in Gethsemane On going out, He proceeded as usual to the Mount of Olives, and His disciples followed Him. When He arrived at the place, He said to them, 39 40

'Pray that you may not come into temptation.'

He Himself withdrew from them about a stone's 41
throw, and knelt down and prayed, saying, 42

'Father, if it be Thy will, take this cup away from me; yet not my will but Thine be done!'

And there appeared to Him an angel from heaven, 43
strengthening Him; while He—an agony of distress 44
having come upon Him—prayed all the more with intense earnestness, and His sweat became like clots of blood dropping on the ground.

When He rose from His prayer and came to His 45
disciples, He found them sleeping for sorrow.

'Why are you sleeping?' He said; 'rise up; and 46
pray that you may not come into temptation.'

Judas brings armed Men While He was still speaking there came 47
a crowd, with the man called Judas, one of the twelve, at their head. And he went up to Jesus to kiss Him.

'Judas,' said Jesus, 'are you betraying the Son of 48
Man with a kiss?'

Those who were about Him, seeing what was likely 49
to happen, asked Him,

'Master, shall we strike with the sword?'

And one of them struck a blow at the High 50
Priest's servant and cut off his right ear.

'Permit me thus far,' said Jesus. 51

And He touched the ear and healed it.

Jesus expostulates Then Jesus said to the High Priests and 52
Commanders of the Temple and Elders, who had come to arrest Him,

'Have you come out as if to fight with a robber,
with swords and cudgels? While day after day I 53
was with you in the Temple, you did not lay hands upon me, but to you belongs this hour and the power of darkness.'

Peter's Denial

And they arrested Him and led Him away, and brought Him into the High Priest's house, while Peter followed a good way behind. And when they had lighted a fire in the middle of the court and had seated themselves in a group round it, Peter was sitting among them, when a maidservant saw him sitting by the fire, and, looking fixedly at him, she said, 54 55 56

'This man also was with Him.'

But he denied it, and declared, 57

'Woman, I do not know Him.'

Shortly afterwards a man saw him and said, 58

'You, too, are one of them.'

'No, man, I am not,' said Peter.

After an interval of about an hour some one else stoutly maintained : 59

'Certainly this man also was with Him, for he is a Galilaean.'

'I don't know what you mean, man,' replied Peter. 60

No sooner had he spoken than a cock crowed. The Master turned and looked on Peter ; and Peter recollected the Master's words, how He had said to him, 61

'This very day, before the cock crows, you will disown me three times.'

And he went out and wept bitterly. 62

Jesus insulted

Meanwhile the men who held Jesus in custody beat Him in cruel sport, blindfolded Him, and then challenged Him. 63 64

'Prove to us,' they said, 'that you are a prophet, by telling us who it was that struck you.'

And they said many other insulting things to Him. 65

Jesus questioned by the Sanhedrin

As soon as it was day, the whole body of the Elders, as well as the High Priests and the Scribes, assembled. Then He was brought into their Sanhedrin, and they asked Him, 66

'Are you the Christ? Tell us.' 67

'If I tell you,' He replied, 'you will not believe; and if I ask you questions, you will not answer. But 68, 69 from this time forward the Son of Man will be seated at the right hand of the Divine Power' (Dan. vii. 13; Ps. cx. 1).

Thereupon they cried out with one voice, 70
'You, then, are the Son of God?'

'It is as you say,' He answered; 'I am.'

'What need have we of further evidence?' they 71
said; 'for we ourselves have heard it from his own lips.'

Jesus is taken to Pilate

23

Then the whole assembly rose and 1
brought Him to Pilate, and began to 2
accuse Him.

'We have found this man,' they said, 'perverting our nation, forbidding the payment of tribute to Caesar, and claiming to be himself King Messiah.'

Then Pilate asked Him, 3
'You, then, are the King of the Jews?

'It is as you say,' He replied.

Pilate said to the High Priests and to the crowd, 4
'I can find no crime in this man.'

But they violently insisted. 5
'He stirs up the people,' they said, 'throughout all Judaea with His teaching—even from Galilee (where He first started) to this city.'

On hearing this, Pilate inquired, 6
'Is the man a Galilaean?'

Jesus is sent to Herod

And learning that He belonged to 7
Herod's jurisdiction he sent Him to Herod, for he too was in Jerusalem at that time.

To Herod the sight of Jesus was a great gratifica- 8
tion, for, for a long time, he had been wanting to see
Him, because he had heard so much about Him.
He hoped also to see some miracle performed by
Him. So he put a number of questions to Him, 9
but Jesus gave him no reply. Meanwhile the High 10
Priests and the Scribes were standing there and
vehemently accusing Him. Laughing to scorn the 11
claims of Jesus, Herod (and his soldiers with him)

made sport of Him, dressed Him in a gorgeous cos-
tume, and sent Him back to Pilate. And on that 12
very day Herod and Pilate became friends again, for
they had been for some time at enmity.

Pilate declares Jesus innocent

Then calling together the High Priests 13
and the Rulers and the people, Pilate said, 14
'You have brought this man to me on
a charge of corrupting the loyalty of the
people. But, you see, I have examined him in your
presence and have discovered in the man no ground
for the accusations which you bring against him.
No, nor does Herod; for he has sent him back to 15
us; and, you see, there is nothing he has done that
deserves death. I will therefore chastise him and 16
release him.'

Then the whole multitude burst out into a shout. 18
'Away with this man,' they said, 'and release
Barabbas to us'—Barabbas! who had been lodged 19
in gaol for some time in connexion with a riot which
had occurred in the city, and for murder.

He passes Sentence of Death

But Pilate once more addressed them, 20
wishing to set Jesus free. They, how- 21
ever, persistently shouted,
'Crucify, crucify him!'

A third time he appealed to them: 22
'But what crime has the man committed? I
have discovered in him nothing that deserves death.
I will therefore chastise him and release him.'

But they urgently insisted, demanding with frantic 23
outcries that He should be crucified; and their
clamour prevailed. So Pilate gave judgement, yield- 24
ing to their demand. The man who was lying in 25
prison charged with riot and murder and for whom
they asked he set free, but Jesus he gave up to be
dealt with as they desired.

The Women of Jerusalem

As soon as they led Him away, they 26
laid hold on one Simon, a Cyrenean, who
was coming in from the country, and on
his shoulders they put the cross, for him
to carry it behind Jesus. A vast crowd of the people 27

also followed Him, and of women who were beating
their breasts and wailing for Him. But Jesus turned 28
towards them and said,

'Daughters of Jerusalem, weep not for me, but
weep for yourselves and for your children. For a 29
time is coming when they will say, "Blessed are the
women who never bore children, and the breasts
which have never given milk." Then will they begin 30
to say to the mountains, "Fall on us"; and to the
hills, "Cover us" (Hos. x. 8). For if they are doing 31
these things with the green wood, what will be done
with the dry?'

They brought also two others, criminals, to put 32
them to death with Him.

Golgotha

When they reached the place called 33
'The Skull,' there they nailed Him to
the cross, and the criminals also, one at His right
hand and one at His left. But Jesus was praying, 34

'Father, forgive them, for they know not what
they are doing.'

And they divided His garments among them,
drawing lots for them (Ps. xxii. 18); and the people 35
stood looking on.

Jesus is reviled

The Rulers, too, repeatedly uttered
their bitter taunts.

'This fellow,' they said, 'saved others:
let him save himself, if he is God's Anointed, the
Chosen One.'

And the soldiers also made sport of Him, coming 36
and offering Him sour wine and saying, 37

'You the King of the Jews! Save yourself,
then!'

There was moreover a writing over His head: 38

THIS IS THE KING OF THE JEWS.

The penitent Robber

Now one of the criminals who had been 39
crucified insulted Him, saying,

'Are not you the Christ? Save yourself and us,'

But the other replied, reproving him. 40

'Do you not even fear God when you are suffering the same punishment? And we indeed are suffering justly, for we are getting our deserts for what we have done. But this man has done nothing amiss.' 41

And he said, 42

'Jesus, remember me when you come in your Kingdom.'

'I tell you in truth,' replied Jesus, 'that this very day you shall be with me in Paradise.' 43

Jesus dies

It was now about noon, and a darkness came over the whole land till three o'clock in the afternoon. The sun was darkened, and the curtain of the Sanctuary was torn down the middle. Then Jesus cried out in a loud voice, and said, 44 45 46

'Father, to Thy hands I entrust my spirit' (Ps. xxxi. 5).

And after uttering these words He yielded up His spirit.

The People were greatly moved

The captain, seeing what had happened, gave glory to God, saying, 47

'Beyond question this man was innocent.'

And all the crowds that had come together to this sight, after seeing all that had occurred, returned to the city beating their breasts. But all His acquaintances, and the women who had been His followers after leaving Galilee, continued standing at a distance and looking on. 48 49

Joseph of Arimathaea buries the Body of Jesus

There was a member of the Council of the name of Joseph, a good and upright man, who came from the Jewish town of Arimathaea and was awaiting the coming of the Kingdom of God. He had not concurred in the design or action of the Council, and now he went to Pilate and asked for the body of Jesus. Then, taking it down, he wrapped it in a linen sheet and laid it in a tomb in the rock, where no one else had yet been put. It was the Preparation Day, and the Sabbath was near at hand. The women—those who had come with Jesus from Galilee—followed 50 51 52 53 54 55

close behind, and saw the tomb and how His body
was placed. Then they returned, and prepared spices 56
and perfumes.

The empty Tomb

On the Sabbath they rested in obedience
to the Commandment. And, on 1 24
the first day of the week, at early dawn,
they came to the tomb, bringing the spices they had
prepared. But they found the stone rolled back 2
from the tomb, and on entering they found that the 3
body of the Lord Jesus was not there.

A Vision of Angels

At this they were in great perplexity, 4
when suddenly there stood by them
two men whose raiment flashed like
lightning. The women were terrified ; but, as they 5
stood with their faces bowed to the ground, the men
said to them,

'Why do you search among the dead for Him
who is living ? He is not here. He has come back 6
to life. Remember how He spoke to you while He
was still in Galilee, when He told you that the Son 7
of Man must be betrayed into the hands of sinful
men, and be crucified, and on the third day rise
again.'

Then they remembered His words, and returning 8, 9
from the tomb they reported all this to the eleven
and to all the rest.

The Women bring the News to the Apostles

The women were Mary of Magdala, 10
Joanna, and Mary the mother of James ;
and they and the rest of the women
related all this to the apostles. But the 11
whole story seemed to them an idle tale ; they could
not believe the women. Peter, however, rose and 12
ran to the tomb. Stooping and looking in, he saw
nothing but the linen wrappings : so he went away
home, wondering what had happened.

The Walk to Emmaus

On that same day two of the disciples 13
were walking to Emmaus, a village seven
or eight miles from Jerusalem, and were 14
conversing about all these events ; and, in the midst 15
of their conversation and discussion, Jesus Himself

came and joined them, though they were prevented 16
from recognizing Him, and He asked them, 17

'What is it you are talking so earnestly about, as you walk?'

And they stood still, looking sad. Then one of 18
them, named Cleopas, answered,

'Are you a stranger lodging alone in Jerusalem, that you have known nothing of what has lately happened in the city?'

'What may that be?' He asked. 19

'All about Jesus the Nazarene,' they said, 'who was
a Prophet powerful in work and word before God
and all the people; and how our High Priests and 20
Rulers delivered Him up to be sentenced to death,
and crucified Him? We were hoping that it was 21
He who was about to ransom Israel. Yes, it was
but the day before yesterday that this happened.
Besides, some of the women of our company have 22
amazed us. They went to the tomb at daybreak,
and, finding that His body was not there, they came 23
and declared to us that they had even seen a vision of
angels who asserted that He was alive. Thereupon 24
some of our party went to the tomb and found things
just as the women had said; but Jesus Himself they
did not see.'

'O dull-witted men,' He replied, 'with minds so 25
slow to believe all that the Prophets have spoken!
Was there not a necessity for the Christ thus to suffer, 26
and then enter into His glory?'

And beginning with Moses and all the Prophets, 27
He explained to them the passages in Scripture
which referred to Himself.

When they had come near the village to which 28
they were going, He appeared to be going further.
But they pressed Him to remain with them. 29

'Because,' said they, 'it is getting towards evening, and the day is nearly over.'

So He went in to stay with them. But as soon as 30
He had sat down with them, and had taken the bread
and had blessed and broken it, and was handing it

to them, their eyes were opened and they recognized 31
Him. But He vanished from them.

'Were not our hearts,' they said one to the other, 32
'burning within us while He talked to us on the way
and explained the Scriptures to us?'

The two Disciples return to Jerusalem

So they rose and without an hour's 33
delay returned to Jerusalem, and found
the eleven and the rest met together,
who said to them, 34

'Yes, it is true: the Master has come back to life.
He has been seen by Simon.'

Then they related what had happened on the way, 35
and how He had been recognized by them in the
breaking of the bread.

Jesus appears to the Apostles

While they were thus talking, He Him- 36
self stood in their midst and said,

'Peace be to you!'

Startled, and in the utmost alarm, 37
they thought they were looking at a ghost; but He 38
said to them,

'Why such alarm? And why are there such
questionings in your minds? See my hands and 39
my feet—it is my very self. Feel me and see, for a
ghost has not flesh and bones as you see I have.'

And then He showed them His hands and His feet. 40

He eats in their Presence

But, while they still could not believe 41
it for joy and were full of astonishment,
He asked them,

'Have you any food here?'

And they gave Him a piece of broiled fish, and He 42, 43
took it and ate it in their presence.

He again explains the Scriptures

And He said to them, 44

'This is what I told you while I was
still with you—that everything must be
fulfilled that is written in the Law of
Moses and in the Prophets and the Psalms concerning
me.'

Then He opened their minds to understand the 45
Scriptures, and He said, 46

'Thus it is written that the Christ would suffer

and on the third day rise from the dead; and that 47
proclamation would be made, in His name, of repentance and forgiveness of sins to all nations, beginning from Jerusalem. You are witnesses as to this. 48
And remember that I am about to send out my 49
Father's promised gift to rest upon you. But do you wait patiently in the city until you are endued with power from on high.'

He is taken up into Heaven

And He brought them out as far as 50
Bethany, and then lifted up His hands
and blessed them. And while He was 51
blessing them, He parted from them and
was carried up into heaven. They worshipped Him, 52
and returned to Jerusalem with great joy. After- 53
wards they were continually in the Temple, blessing
God.

THE GOSPEL ACCORDING TO ST. JOHN

The Divine 'Word'

In the beginning was the Word, and 1 **1**
the Word was with God, and the Word
was God. He was in the beginning with 2
God. All things came into being through Him, and 3
apart from Him nothing that now exists came into
being. In Him was Life, and that Life was the Light 4
of men. The Light shines on in the darkness, and 5
the darkness has never overpowered it.

There was a man sent from God, whose name was 6
John. He came as a witness, in order that he might 7
give testimony concerning the Light, so that all
might believe through him. He was not the Light, 8
but he came that he might give testimony concerning
the Light. There was the true Light, which 9
lightens every man, coming into the world. He 10
was in the world, and the world came into existence
through Him, and the world did not recognize Him.
He came to His own home, and His own people gave 11
Him no welcome. But to all who have received Him 12
—that is, to those who trust in His name—He has
given the privilege of becoming children of God;
who were begotten not by human descent, nor 13
through an impulse of the flesh, nor through the will
of a human father, but from God.

And the Word became flesh, and lived awhile in 14
our midst, so that we saw His glory, glory such as a
father bestows on his only son, full of grace and truth.

John bears Witness to Jesus

John gave testimony concerning Him 15
and cried aloud, saying,
'This is He of whom I said, "He who
is coming after me has taken precedence
of me," for He existed before me.'

For it is from His fulness we have all received, 16
and grace upon grace. The Law was given through 17
Moses; grace and truth came through Jesus Christ.
No human eye has ever seen God: the only Son, 18
who is in the Father's bosom—He has made Him
known.

This also is John's testimony, when the Jews sent 19
to him a deputation of Priests and Levites from
Jerusalem to ask him who he was. He avowed— 20
he did not conceal the truth, but avowed,

'I am not the Christ.'

'What then?' they inquired; 'are you Elijah?' 21

'I am not,' he said.

'Are you the Prophet?'

'No,' he answered.

So they pressed the question. 22

'Who are you?' they said—'that we may take
an answer to those who sent us. What account do
you give of yourself?'

'I am THE VOICE,' he replied, 'OF ONE CRYING 23
ALOUD, "MAKE STRAIGHT THE LORD'S WAY IN THE
DESERT," fulfilling the words of the Prophet Isaiah'
(Isa. xl. 3).

Some of those who had been sent were Pharisees. 24
And they questioned him. 25

'Why then do you baptize,' they said, 'if you are
neither the Christ nor Elijah nor the Prophet?'

'I baptize in water only,' John answered, 'but in 26
your midst stands One whom you do not know—He 27
who is to come after me, and whose sandal-strap I
am not worthy to unfasten.'

This conversation took place at Bethany beyond 28
the Jordan, where John was baptizing.

He points to the Lamb of God

The next day John saw Jesus coming 29
towards him and exclaimed,

'Look, there is the Lamb of God who
is to take away the sin of the world!
This is He about whom I said, "After me is to come 30
One who has taken precedence of me, because He
was before me." I did not know Him; but that He 31

may be openly shown to Israel is the reason why I have come baptizing in water.'

John also gave testimony by stating : 32

' I have seen the Spirit coming down like a dove out of heaven ; and it rested on Him. I did not 33 know Him, but He who sent me to baptize in water said to me,

' " He on whom you see the Spirit coming down and resting is the One who baptizes in the Holy Spirit."

' This I have seen, and I am become a witness 34 that He is the Son of God.'

Two of John's Disciples become Disciples of Jesus

Again the next day John was standing 35 with two of his disciples, when he saw 36 Jesus passing by, and said,

' Look ! that is the Lamb of God ! '

The two disciples heard his exclamation, 37 and they followed Jesus. Then Jesus 38 turned round, and seeing them following He asked them,

' What is your wish ? '

' Rabbi,' they replied (' Rabbi ' means ' Teacher '), ' where are you staying ? '

' Come and you shall see,' He said. 39

So they went and saw where He was staying, and they remained and spent that day with Him. It was then about four o'clock in the afternoon.

Andrew, Simon Peter's brother, was one of the two 40 who heard John's exclamation and followed Jesus. He 41 first found his own brother Simon, and said to him,

' We have found the Messiah ! ' (which means the Christ).

He brought him to Jesus. Jesus looked at him 42 and said,

' You are Simon, son of John : you shall be called Cephas ' (which means ' Peter,' that is, ' Rock ').

Philip and Nathanael also follow Christ

The next day, having decided to 43 leave for Galilee, Jesus found Philip, and said to him : ' Follow me.' (Now 44 Philip came from Bethsaida, the town of

Andrew and Peter.) Then Philip found Nathanael, 45
and said to him,

‘We have found Him about whom Moses in the
Law wrote, as well as the Prophets—Jesus, the son
of Joseph, a man of Nazareth.’

‘Can anything good come out of Nazareth?’ 46
replied Nathanael.

‘Come and see,’ said Philip.

Jesus saw Nathanael approaching, and said of
him, 47

‘Look! here is a true Israelite, in whom there is
no guile!’

‘How do you know me?’ Nathanael asked. 48

‘Before Philip called you,’ said Jesus, ‘when you
were under the fig-tree I saw you.’

‘Rabbi,’ cried Nathanael, ‘you are the Son of 49
God, you are Israel’s King!’

‘Because I said to you, “I saw you under the fig- 50
tree,”’ replied Jesus, ‘do you believe? You shall
see greater things than that.’

‘I tell you all in very truth,’ He added, ‘that you 51
shall see heaven opened wide, and God’s angels
going up, and coming down upon the Son of Man.’

Christ’s first Miracle

Two days later there was a wedding at 1 2
Cana in Galilee, which the mother of
Jesus attended, and to which Jesus also 2
was invited and His disciples. Now the 3
wine ran short; whereupon the mother of Jesus said
to Him,

‘They have no wine.’

‘Leave it to me,’ He replied; ‘my hour has not 4
yet come.’

His mother said to the attendants, 5

‘Whatever He tells you to do, do it.’

Now there were six stone jars standing there (in 6
accordance with the Jewish regulations for purification),
each large enough to hold twenty gallons or
more. Jesus said to the attendants, 7

‘Fill the jars with water.’

And they filled them to the brim. Then He said, 8

'Now, take some out, and carry it to the president of the feast.'

So they carried some to him. And no sooner had 9 the president tasted the water now turned into wine, than—not knowing where it came from, though the attendants who had drawn the water knew—he called to the bridegroom and said to him, 10

'Every one puts on the good wine first, and when people have drunk freely, then that which is inferior. But you have kept the good wine till now.'

This, the first of His signs, Jesus performed at 11 Cana in Galilee, and thus displayed His glory; and His disciples believed in Him.

Capernaum and Jerusalem

Afterwards He went down to Capernaum—He, and His mother, and His 12 brothers, and His disciples; and they made a short stay there. But the Jewish 13 Passover was approaching, and for this Jesus went up to Jerusalem. Now He found in the Temple 14 dealers in cattle and sheep and doves, and money-changers sitting there. So 15 He plaited a whip of rushes, and drove them all, with the sheep and bullocks, out of the Temple. The small coin of the brokers He poured on the ground and overturned their tables. And to the dove-dealers He said, 16

Jesus drives the Dealers from the Temple Courts

'Take these things away. Do not turn my Father's house into a market.'

This recalled to His disciples the words of Scripture, 17

'My zeal for Thy House will consume me'
(Ps. lxix. 9).

His Right to do this is challenged

So the Jews asked Him, 18

'What authority can you show us for doing this?'

'Demolish this Sanctuary,' said Jesus, 19 'and in three days I will rebuild it.'

'It has taken forty-six years,' replied the Jews, 20 'to build this Sanctuary, and will you rebuild it in three days?'

But He was speaking of the Sanctuary of His body. 21
When, however, He had risen from the dead, His 22
disciples recollected that He had said this ; and they
believed the Scripture and the words which Jesus
had spoken to them.

He gains many new Adherents

Now when He was in Jerusalem, at 23
the Festival of the Passover, many became
believers in His name, beholding
the signs which He wrought. But for 24
His part, Jesus did not trust Himself to them,
because He knew them all, and did not need any 25
one's evidence concerning a man, for He of Himself
knew what was in the man.

Nicodemus

Now there was one of the Pharisees 1 **3**
whose name was Nicodemus, a ruler
among the Jews. He came to Jesus by night and 2
said,

'Rabbi, we know that you are a teacher come from
God ; for no one can do these miracles which you
are doing, unless God is with him.'

'In very truth I tell you,' answered Jesus, 'that 3
unless a man is born anew he cannot see the Kingdom
of God.'

'How is it possible,' Nicodemus asked, 'for a man 4
to be born when he is old ? Can he a second time
enter his mother's womb and be born ? '

'In very truth I tell you,' replied Jesus, 'that 5
unless a man is born of water and the Spirit, he cannot
enter the Kingdom of God. Whatever is born 6
of the flesh is flesh, and whatever is born of the Spirit
is spirit. Do not be astonished at my telling you, 7
"You must all be born anew." The wind blows 8
where it chooses, and you hear its sound, but you do
not know where it comes from or where it is going.
So is it with every one who is born of the Spirit.'

'How is all this possible ? ' asked Nicodemus. 9

Are you,' replied Jesus, '"the Teacher of Israel," 10
and yet do you not understand these things ? In 11
very truth I tell you that we speak what we know, and
give evidence concerning what we have witnessed,

and yet you all reject our evidence. If I have told 12
you of things on earth and none of you believe
me, how will you believe me if I tell you of things
in heaven? There is no one who has gone up 13
to heaven, except One who has come down from
heaven, namely the Son of Man whose home is in
heaven. And just as Moses lifted high the serpent 14
in the desert, so must the Son of Man be lifted up,
in order that every one who trusts in Him may have 15
eternal Life.'

For so greatly did God love the world that He gave 16
His only Son, that every one who trusts in Him may
not perish but may have eternal Life. God did not 17
send His Son into the world to judge the world, but
that the world might be saved through Him. He 18
who trusts in Him does not come up for judgement.
He who does not trust has already received sentence,
because he has not his trust resting on the name of
God's only Son. And this is the test by which men 19
are judged—the Light has come into the world, and
men have loved the darkness rather than the Light,
because their deeds have been wicked. For every 20
wrongdoer hates the light, and does not come into it,
for fear his actions should be exposed. But he 21
whose actions are true comes into the light, that his
actions may be plainly shown to have been done in God.

John's renewed Testimony

After this Jesus and His disciples went 22
to Judaea; and there He stayed in com-
pany with them and baptized. And 23
John too was baptizing at Aenon, near
Salim, because there were many pools and streams
there; and people came and received baptism. (For 24
John was not yet thrown into prison.) So, a discus- 25
sion having arisen on the part of John's disciples
with a Jew about purification, they came to John and 26
reported to him,

'Rabbi, He who was with you on the other side of
the Jordan and to whom you bore testimony is now
baptizing, and great numbers of people are resorting
to Him.'

'A man cannot obtain anything,' replied John, 27
'unless it has been granted to him from heaven.
You yourselves can bear witness to my having said, 28
"I am not the Christ," but "I am His appointed
forerunner." He who has the bride is the bride- 29
groom; and the bridegroom's friend who stands by
his side and listens to him, rejoices heartily on
account of the bridegroom's voice. This is my joy
now complete. He must grow greater, but I must 30
grow less. He who comes from above is above all. 31
He who springs from the earth not only springs from
the earth, but speaks of the earth. He who comes
from heaven is above all. What He has seen and 32
heard, to that He bears witness; but His evidence
no one accepts. Any man who has accepted His 33
evidence has solemnly declared that God is true.
For He whom God has sent speaks God's words; 34
God does not give the Spirit in sparing measure.'

The Father loves the Son and has entrusted every- 35
thing to His hands. He who believes in the Son 36
has eternal Life; he who disobeys the Son will not
see Life, but God's anger remains upon him.

Christ goes into Galilee

Now as soon as the Lord was aware 1 **4**
that the Pharisees had heard it said,
'Jesus is gaining and baptizing more
disciples than John'—though Jesus Himself did 2
not baptize them, but His disciples did—He left 3
Judaea and returned to Galilee. His road lay 4
through Samaria, and so He came to Sychar, a town 5
in Samaria near the piece of land that Jacob gave
to his son Joseph. Jacob's Well was there: so Jesus, 6
tired out with His journey, sat down by the well to
rest. It was about noon.

The Samaritan Woman

Presently there came a woman of 7
Samaria to draw water. Jesus asked her to
give Him some water; for His disciples 8
were gone to the town to buy provisions.

'How is it,' replied the woman, 'that a Jew like 9
you asks me, who am a Samaritan woman, for
water?'

(For Jews have no dealings with Samaritans.)

'If you had known God's free gift,' replied Jesus, 10
'and who it is that said to you, "Give me some
water," you would have asked Him, and He would
have given you living water.'

'Sir,' she said, 'you have nothing to draw with, 11
and the well is deep ; so where can you get the living
water from ? Are you greater than our forefather 12
Jacob, who gave us the well, and himself drank from
it, as did also his sons and his cattle ? '

'Every one,' replied Jesus, 'who drinks this water 13
will be thirsty again ; but whoever drinks the water 14
that I shall give him will never, never thirst. The
water that I shall give him will become a fountain
within him of water springing up for eternal Life.'

'Sir,' said the woman, 'give me that water, that I 15
may never be thirsty, nor continually be coming all
the way here to draw water.'

'Go and call your husband,' said Jesus ; 'and 16
come back.'

'I have no husband,' she replied. 17

'You rightly say that you have no husband,' said
Jesus ; 'for you have had five husbands, and the 18
man you have at present is not your husband. You
have spoken the truth in saying that.'

'Sir,' replied the woman, 'I see that you are a 19
prophet. Our forefathers worshipped on this moun- 20
tain, but you Jews say that the place where people
must worship is in Jerusalem.'

'Believe me,' said Jesus, 'the time is coming when 21
you will worship the Father neither on this mountain
nor in Jerusalem. You worship that of which you 22
know nothing. We worship that which we know ;
for salvation comes from the Jews. But a time is 23
coming—indeed, has already come—when true wor-
shippers will worship the Father in spirit and truth ;
for indeed the Father desires such worshippers.
God is Spirit ; and those who worship Him must 24
worship in spirit and truth.'

'I know,' replied the woman, 'that Messiah is 25 coming—“ the Christ,” as He is called. When He has come, He will tell us everything.’

‘ I am He,’ said Jesus—‘ I who am now talking to you.’ 26

The Conversation interrupted

Just then His disciples came, and were surprised to find Him talking with a woman. Yet not one of them asked Him, ‘ What are you seeking ? ’ or ‘ Why are you talking with her ? ’ 27

So the woman, leaving her pitcher, went away to the town, and called the people. 28

‘ Come,’ she said, ‘ and see a man who has told me everything I have ever done. Can this be the Christ, do you think ? ’ 29

They left the town and made their way to see Him. 30

The spiritual Harvest

Meanwhile the disciples were urging Jesus, 31

‘ Rabbi,’ they said, ‘ eat something.’

‘ I have food to eat,’ He replied, ‘ of which you do not know.’ 32

So the disciples began questioning one another. 33

‘ Can it be,’ they said, ‘ that some one has brought Him something to eat ? ’

‘ My food,’ said Jesus, ‘ is to do the will of Him 34
who sent me, and to accomplish His work. Are 35
you not saying, “ It wants four months yet to the
harvest ” ? But look round, I tell you, and observe
these plains, how they are ripe for the harvest.
Already the reaper is getting pay and gathering 36
in a crop in preparation for eternal Life, so that sower
and reaper may rejoice together. In this you see 37
the real meaning of the saying, “ One sows, but
another reaps.” I have sent you to reap a harvest 38
which is not the result of your own labours. Others
have laboured, and you are getting the benefit of
their labour.’

Many Samaritans accept His Teaching

Of the Samaritan population of that town a good many believed in Him because of the woman’s statement, 39

‘ He told me all that I have ever done.’

When the Samaritans came to Him, they asked 40
Him to stay with them; and He stayed there two
days. Then a far larger number of people believed 41
because of His own words, and they said to the 42
woman,

'We no longer believe in Him simply because of your talk; we have now heard for ourselves, and we know that this really is the Saviour of the world.'

Galilaeans welcome Him

After the two days He departed, and 43
went into Galilee; for Jesus Himself 44
declared that a Prophet has no honour
in his own country. So when He 45
reached Galilee, the Galilaeans welcomed Him eagerly, having been eye-witnesses of all that He had done in Jerusalem at the Festival; for they also had been to the Festival.

So He came once more to Cana in Galilee, where 46
He had made the water wine.

The Courtier's dying son cured

Now there was a certain official of the King's court whose son was ill at Capernaum. Having heard that Jesus had 47
come from Judaea to Galilee, he came to Him and begged Him to go down and cure his son; for he was at the point of death.

'Unless you and others see signs and marvels,' 48
said Jesus, 'nothing will induce you to believe.'

'Sir,' pleaded the official, 'come down before my 49
child dies.'

'You may return,' replied Jesus; your son is alive.' 50
He believed the words of Jesus, and started back
home; and he was already on his way down when 51
his servants met him and told him that his son was
alive. So he inquired of them at what hour he had 52
shown improvement.

'Yesterday, about one o'clock,' they replied, 'the fever left him.'

Then the father recollected that that was the time 53
at which Jesus had said to him, 'Your son is alive,' and he and his whole household became believers.

This is the second sign that Jesus wrought after coming from Judaea into Galilee. 54

Jesus cures a Cripple at Bethesda

5 1 After this there was a Festival of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem near the Sheep Gate a pool, called in Hebrew 'Bethesda.' It has five alcoves. 3 In these there used to lie a great number of invalids, and of people who were blind or lame or with withered limbs. 5 And there was one man there who had been an invalid for thirty-eight years. 6 Jesus saw him lying there, and knowing that he had been a long time in that condition, He asked him,

'Do you wish to be made strong again?'

7 'Sir,' replied the sufferer, 'I have no one to put me into the pool when the water is disturbed; but while I am coming some one else steps down before me.'

8 'Rise,' said Jesus, 'take up your mat and walk.'

9 Instantly the man was restored to perfect health, and he took up his mat and began to walk.

His Right to do this is challenged

10 That day was a Sabbath. So the Jews said to the man who had been cured,

'It is the Sabbath: you must not carry your mat.'

11 'He who cured me,' he replied, 'said to me, "Take up your mat and walk."'

12 'Who is it,' they asked, 'that said to you, "Take up your mat and walk"?'

13 But the man who had been cured did not know who it was; for Jesus had passed out unnoticed, there being a crowd in the place.

14 Afterwards Jesus found him in the Temple and said to him,

'You are now restored to health. Do not sin any more, or a worse thing may befall you.'

15 The man went away and told the Jews that it was Jesus who had restored him to health; 16 and on this account the Jews began to persecute Jesus—because He did these things on the Sabbath.

His reply was, 17
'My Father works unceasingly, and so do I.'

The Jews therefore were all the more eager to put 18
Him to death, because He not only broke the Sabbath,
but also spoke of God as being in a special sense His
Father, thus putting Himself on a level with God.

Jesus justifies Himself

'In very truth I tell you,' replied Jesus, 19
'the Son can do nothing of Himself—
He can only do what He sees the Father
doing; for whatever He does, the Son
does in like manner. The Father loves the Son and 20
reveals to Him all that He Himself is doing. And
greater deeds than these will He reveal to Him, in
order that you may wonder. For just as the Father 21
awakens the dead and gives them life, so the Son
also gives life to whom He wills. The Father indeed 22
does not judge any one, but He has entrusted the
passing of judgement wholly to the Son, that all may 23
honour the Son even as they honour the Father.
The man who honours not the Son honours not the
Father who sent Him.

Obedience leads to Life

'In very truth I tell you that he who 24
listens to my teaching and believes Him
who sent me has eternal Life, and does
not come under judgement, but has
passed over out of death into Life.

Resurrection and Judgement

'In very truth I tell you that a time 25
is coming—indeed, has already come—
when the dead will hear the voice of the
Son of God, and those who hear it will
live. For just as the Father has life in Himself, so 26
He has also given to the Son to have life in Himself.
And He has conferred on Him authority to act as 27
Judge, because He is the Son of Man. Wonder not 28
at this. For a time is coming when all who are in
the graves will hear His voice and will come forth— 29
those who have done right to the resurrection to
Life, and those whose actions have been evil to the
resurrection to judgement.

'I can of my own self do nothing. As I hear, so 30

I judge; and mine is a just judgement, because my
own will I seek not to do, but the will of Him who
sent me.

The Witness borne to Jesus

'If I give evidence concerning myself, 31
my evidence cannot be accepted. There 32
is Another who gives evidence concerning
me, and I know that the evidence is
true which He offers concerning me.

John the Baptist

'You sent to John, and he has been a 33
witness to the truth. But the evidence 34
on my behalf which I accept is not from
man; though I say all this that you may be saved.
He was the lamp that burned and shone, and for a 35
time you were willing to be gladdened by his light.

The Testimony of God Himself

'But the evidence which I have is 36
weightier than that of John; for the work
the Father has appointed me to complete
—the very work which I am doing—
affords evidence about me that the Father has sent
me. And the Father who sent me has Himself 37
supplied evidence about me. Never have any of you
ever either heard His voice or seen what He is like.
Nor have you His word abiding within you, for you 38
refuse to believe Him whom He has sent.

The Testimony of the Old Testament

'You search the Scriptures, because 39
you suppose that in them you will find
eternal Life; it is those Scriptures that
yield evidence about me; yet you are un- 40
willing to come to me that you may have Life.

Two Sorts of Honour

'I do not accept honour from man, but 41
I know that in your hearts you do not 42
really love God. I am come in my 43
Father's name, and you do not receive me. If some
one else comes in his own name, you will receive
him. How is it possible for you to believe, while 44
you receive honour from one another and have no
desire for the honour that comes from the only God?

The Jews unfaithful to Moses

'Do not suppose that I will accuse you 45
to the Father. There is one who accuses
you, namely Moses, on whom your hope

rests. For if you believed Moses, you would believe 46
me ; for he wrote about me. But if you disbelieve 47
his writings, how are you to believe my words ? '

5000 People fed

After this Jesus went away across the 1 6
Sea of Galilee (that is, the Sea of
Tiberias). A vast multitude followed 2
Him, because they witnessed the signs He performed
on persons who were ill.

Then Jesus went up the hill, and sat there with His 3
disciples. The Jewish Festival, the Passover, was at 4
hand. And when He looked round and saw an 5
immense crowd coming towards Him, He said to
Philip,

' Where shall we buy bread for all these people to
eat ? '

He said this to put Philip to the test, for He Himself 6
knew what He was going to do.

' Seven pounds' worth of bread,' replied Philip, 7
' is not enough for them all to get even a scanty
meal.'

One of His disciples, Andrew, Simon Peter's 8
brother, said to Him,

' There is a boy here with five barley loaves and a 9
couple of fish : but what is that among so many ? '

' Make the people sit down,' said Jesus. 10

The ground was covered with thick grass ; so they
sat down, the men numbering about 5000. Then 11
Jesus took the loaves, and after giving thanks He
distributed them to those who were resting on the
ground ; and also the fish in like manner—as much
as they desired.

When all were fully satisfied, He said to His disciples, 12

' Gather up the broken portions that remain over,
so that nothing be lost.'

Accordingly they gathered them up ; and with 13
the fragments of the five barley loaves—the broken
portions that remained over after they had done eating—they
filled twelve baskets. Thereupon the 14
people, having seen the sign He had performed, said,

'This is indeed the Prophet who was to come into
the world.'

Jesus withdraws into Solitude

But perceiving that they were about to 15
come and carry Him off by force to make
Him a king, Jesus withdrew again up the
hill alone by Himself. When evening 16
came on, His disciples went down to the Lake.
There they got on board a boat, and pushed off to 17
cross the Lake to Capernaum. By this time it had
become dark, and Jesus had not yet

He walks on the Lake

joined them. The Lake also was getting 18
rough, because a strong wind was blowing.
When, however, they had rowed three or four miles, 19
they saw Jesus walking on the water and coming near
the boat. They were terrified; but He called to them. 20
'It is I,' He said; 'do not be afraid.'

Then they were willing to take Him on board; 21
and in a moment the boat reached the shore at the
point to which they were going.

Next morning the crowd who were still standing 22
about on the other side of the Lake found that there
had been but one small boat there, and they had seen
that Jesus did not go on board with His disciples,
but that they went away without Him. Yet a 23
number of small boats came from Tiberias to the
neighbourhood of the place where they had eaten the
bread after the Lord had given thanks. So when 24
the crowd saw that neither Jesus was there nor His
disciples, they themselves got into the boats and came
to Capernaum to look for Him.

So when they had crossed the Lake and found 25
Him, they asked Him,

'Rabbi, when did you come here?'

'In very truth I tell you,' replied Jesus, 'that you 26
are searching for me not because you have seen signs,
but because you ate the loaves and were satisfied.
Work not for the food that perishes, but for the 27
food that lasts to eternal Life—that food which will
be the Son of Man's gift to you; for on Him the
Father, God, has set His seal.'

God's great Demand

'What are we to do,' they asked, 'to 28
carry out what God requires?'
'This,' replied Jesus, 'is above all 29
what God requires—that you should be believers in
Him whom He has sent.'

The Bread from Heaven

'What sign then,' they asked, 'do you 30
perform for us to see and become believers
in you? What can you do? Our fore- 31
fathers ate the manna in the Desert, as it is written,
"HE GAVE THEM BREAD OUT OF HEAVEN TO EAT"'
(Exod. xvi. 15; Ps. lxxviii. 24).

'In very truth I tell you,' replied Jesus, 'that 32
Moses did not give you the bread out of heaven, but
my Father is giving you the bread—the true bread—
out of heaven. For God's bread is that which comes 33
down from heaven and gives Life to the world.'

'Sir,' they said, 'give us that bread for ever.' 34

'I am the bread of Life,' replied Jesus; 'he who 35
comes to me shall never hunger, and he who believes
in me shall never thirst. But it is as I have said 36
to you: you have seen me and yet you do not
believe. Every one whom the Father gives me will 37
come to me, and him who comes to me I will never
drive away. For I have left heaven and have 38
come down to earth not to seek my own pleasure,
but to do the will of Him who sent me. And this is 39
the will of Him who sent me, that of all that He has
given me I should lose nothing, but should raise it to
life on the last day. This is my Father's will, that 40
every one who beholds the Son of God and believes
in Him should have eternal Life, and I will raise him
to life on the last day.'

The Jews find Fault

Now the Jews began to murmur about 41
Him because He said 'I am the bread
which came down from heaven.' And 42
they said,

'Is not this man Joseph's son? Is he not Jesus,
whose father and mother we know? What does he mean
by now saying, "I am come down from heaven"?'

'Do not murmur to one another,' replied Jesus; 43

'no one can come to me unless the Father who sent 44
me draws him; then I will raise him to life on the
last day. It stands written in the Prophets, "AND 45
THEY SHALL ALL OF THEM BE TAUGHT BY GOD" (Isa.
liv. 13). Every one who listens to the Father and
learns from Him comes to me. No one has ever 46
seen the Father—except that He alone who is from
God has seen the Father.

Jesus is the Bread of Life

'In very truth I tell you that he who 47
believes has eternal Life. I am the 48
bread of Life. Your forefathers ate 49
the manna in the Desert, and they died.
Here is the bread that comes down from heaven, that 50
a man may eat it and not die. I am the living bread 51
come down from heaven. If a man eats this bread,
he shall live for ever. Moreover the bread which I
will give for the life of the world is my flesh.'

The growing Anger of the Jews

This led to an angry debate among the 52
Jews.

'How can this man,' they argued, 'give us his flesh to eat?'

'In very truth I tell you,' said Jesus, 'that unless 53
you eat the flesh of the Son of Man and drink His
blood, you have no Life in you. He who eats my 54
flesh and drinks my blood has eternal Life, and I
will raise him up on the last day. For my flesh is 55
true food, and my blood is true drink. He who eats 56
my flesh and drinks my blood abides in me and I in
him. As the living Father has sent me, and I live 57
because of the Father, so also he who eats me will
live because of me. This is the bread which came 58
down out of heaven; it is unlike that which your
forefathers ate—for they ate and yet died. He who
eats this bread shall live for ever.'

Jesus said all this in the synagogue while teaching 59
at Capernaum.

Disciples whose Faith failed

Many therefore of His disciples, when 60
they heard it, said,

'This is hard to accept. Who can listen to such teaching?'

But, knowing in His heart that His disciples were 61
murmuring about it, Jesus asked them,

‘ Is this a stumbling-block to you ? What then if 62
you were to see the Son of Man ascending again
where He was before ? It is the Spirit which gives 63
life. The flesh confers no benefit whatever. The
words I have spoken to you are Spirit and are Life.
But there are some of you who do not believe.’ 64

For Jesus knew from the beginning who those
were that did not believe, and who it was that would
betray Him. So He added, 65

‘ That is why I told you that no one can come to
me unless it be granted him by the Father.’

Thereupon many of His disciples left Him, and 66
no longer associated with Him.

Peter acknowledges Jesus as the Messiah

Jesus therefore appealed to the twelve. 67
‘ Will you go also ? ’ He asked.

‘ Master,’ replied Simon Peter, ‘ to 68
whom shall we go ? Your teachings tell
us of eternal Life. And we have come to believe 69
and know that you are indeed the Holy One of God.’

‘ Did not I choose you—the twelve ? ’ said Jesus, 70
‘ and even of you one is a devil.’

He meant Judas, the son of Simon Iscariot. For 71
he it was who, though one of the twelve, was about
to betray Him.

Christ’s Brothers unsympathetic

7

After this Jesus moved from place to 1
place in Galilee. He would not go about
in Judaea, because the Jews were seeking
to kill Him. But the Jewish Festival of 2
Tabernacles was approaching. So His brothers said 3
to Him,

‘ Leave these parts and go to Judaea, that your
disciples also may witness the works you perform.
For no one acts in secret while desiring to be known 4
publicly. Since you are doing these deeds, show
yourself openly to the world.’

For even His brothers were not believers in Him. 5

‘ My time,’ replied Jesus, ‘ has not yet come, but 6
for you any time is suitable. The world cannot 7

hate you ; but it does hate me, because I give testi-
mony that its works are evil. As for you, go up to 8
the Festival. I am not going up to this Festival,
because my time is not yet come.'

Such was His answer, and He remained in Galilee. 9
When, however, His brothers had gone up to the 10
Festival, then He also went up, not openly, but as it
were privately.

Diversity of Opinion

Meanwhile the Jews at the Festival 11
were looking for Him and were inquiring,
'Where is he ?'

Among the mass of the people there was much 12
muttered debate about Him.

Some said,

'He is a good man.'

Others said,

'Not so : he is imposing on the people.'

Yet for fear of the Jews no one spoke out boldly 13
about Him.

Jesus claims to have come from God

But when the Festival was already 14
half over, Jesus went up to the Temple
and commenced teaching. The Jews were 15
astonished.

'How does this man know anything of books,' they said, 'although he has never been taught ?'

Jesus answered their question by saying, 16

'My teaching is not mine, but comes from Him
who sent me. If any one is willing to do His will, 17
he shall know about the teaching, whether it is from
God or originates with me. The man whose teaching 18
originates with himself aims at his own glory. He
who aims at the glory of Him who sent him teaches
the truth, and there is no deception in him. Did not 19
Moses give you the Law ? And yet not a man of you
obeys the Law. Why do you want to kill me ?'

'You are possessed by a demon,' replied the 20
crowd. 'Who wants to kill you ?'

'One deed I have done,' replied Jesus, 'and you 21
are all full of wonder. Well, then, Moses gave you 22
the rite of circumcision (not that it began with Moses,

but with your earlier forefathers), and even on a
Sabbath day you circumcise a child. If to save the 23
Law of Moses from being broken a child is circumcised even on a Sabbath day, are you bitter against
me because I have restored a whole man to health
on a Sabbath day? Do not judge superficially, but 24
form a just judgement.'

The Opinion of the People

Some, however, of the people of Jeru- 25
salem said,

'Is not this the man they are wanting
to kill? But here he is, speaking out 26
boldly, and they say nothing to him! Can the
Rulers really have discovered that this man is the
Christ? And yet we know this man, and where 27
he comes from; but as for the Christ, when He
comes, no one will know where He comes from.'

Jesus therefore, while teaching in the Temple, 28
cried aloud, and said,

'Yes, you know me, and you know where I am
from. And yet I have not come of my own accord;
but there is One who has really sent me, of whom
you have no knowledge. I know Him, because I 29
came from Him, and He sent me.'

On hearing this they wanted to arrest Him; yet 30
not a hand was laid on Him, because His time had
not yet come. But among the crowd a large number 31
believed in Him.

'When the Christ comes,' they said, 'will He
perform more signs than this teacher has performed?'

Jesus was going back to God

The Pharisees heard the people thus 32
expressing their various doubts about
Him, and the High Priests and the
Pharisees sent some officers to apprehend Him. So Jesus said, 33

'Still for a short time I shall be with you, and then
I go my way to Him who sent me. You will look 34
for me and will not find me, and where I am you
cannot come.'

The Jews therefore said to one another, 35

'Where is he about to betake himself, so that we shall not find him? Will he betake himself to the Dispersion among the Greeks, and teach the Greeks? What do those words of his mean, "You will look 36 for me, but will not find me, and where I am you cannot come"?'

A Promise of living Water

On the last day of the Festival—the 37 great day—Jesus stood up and cried aloud,

'Whoever is thirsty,' He said, 'let him come to me and drink. He who believes in me, 38 from within him—as the Scripture has said—rivers of living water shall flow.'

He referred to the Spirit which those who believed 39 in Him were to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

The People divided in Opinion

After listening to His words, some of 40 the crowd began to say,

'This is beyond doubt the Prophet.'

Others said, 41

'He is the Christ.'

But others again,

'Not so: is the Christ to come from Galilee? Has not the Scripture declared that the Christ is to 42 come of the family of David (Ps. lxxxix. 3, 4) and from Bethlehem, David's village' (Mic. v. 2)?

So there was a dissension among the people on His 43 account. Some of them wanted to arrest Him, but 44 no one laid hands upon Him.

The Attempt to arrest Him quite fails

Meanwhile the officers returned to the 45 High Priests and Pharisees, who asked them,

'Why have you not brought him?'

'No mere man has ever spoken as this man speaks,' 46 said the officers.

'Are you deluded too?' replied the Pharisees; 47 'has any one of the Rulers or of the Pharisees believed 48 in him? As for this rabble who understand nothing 49 about the Law, they are accursed!'

Nicodemus interposed—he who had formerly gone 50 to Jesus, being himself one of them.

‘Does our Law,’ he asked, ‘judge a man without 51
first hearing what he has to say and ascertaining what
he is doing?’

‘Do you also come from Galilee?’ they asked in 52
reply. ‘Search and see for yourself that no Prophet
is of Galilaean origin.’

The Sin of a betrothed Woman

[So they went away to their several 53
homes; but Jesus went to the Mount of 1 8
Olives. At break of day, however, He 2
returned to the Temple, and there the
people came to Him in crowds. He seated Himself;
and was teaching them when the Scribes and the 3
Pharisees brought to Him a woman who had been
found committing adultery. They made her stand
in the centre of the court, and they put the case to 4
Him.

‘Rabbi,’ they said, ‘this woman has been found
in the very act of committing adultery. Now, in the 5
Law, Moses has ordered us to stone such women to
death. But what do you say?’

They asked this in order to put Him to the test, so 6
that they might have some charge to bring against
Him. But Jesus stooped down and began to write
with His finger on the ground. When, however, they 7
persisted with their question, He raised His head
and said to them,

‘Let the sinless man among you be the first to
throw a stone at her.’

Then He stooped down again, and again began to 8
write on the ground. They listened to Him, and 9
then, beginning with the eldest, took their departure,
one by one, till all were gone. And Jesus was left
behind alone—and the woman in the centre of the
court. Then, raising His head, Jesus said to 10
her,

‘Where are they? Has no one condemned
you?’

‘No one, Sir,’ she replied. 11

‘And I do not condemn you either,’ said Jesus;
‘go, and from this time do not sin any more.’]

The Testimony of the Father and of the Son

Once more Jesus addressed them. 12
'I am the Light of the world,' He said;
'the man who follows me shall not walk
in the dark, but shall have the light of
Life.'

'You are giving evidence about yourself,' said 13
the Pharisees; 'your evidence is not valid.'

'Even if I am giving evidence about myself,' 14
replied Jesus, 'my evidence is true; for I know
where I came from and where I am going, but you
know neither the one nor the other. You judge 15
according to appearances: I am judging no one.
And even if I do judge, my judgement is just; for 16
I am not alone, but the Father who sent me is with
me. In your own Law, too, it is written that THE 17
TESTIMONY OF TWO MEN IS TRUE (Deut. xix. 15). I 18
am one giving testimony about myself, and the
Father who sent me gives testimony about me.'

'Where is your Father?' they asked. 19

'You know my Father as little as you know me,'
He replied; 'if you knew me, you would know my
Father also.'

These sayings He uttered in the Treasury, while 20
teaching in the Temple; yet no one arrested Him,
because His time had not yet come.

Christ's Departure near at hand

Again He said to them, 21
'I am going away. Then you will
try to find me, but you will die in your
sins. Where I am going, it is impossible
for you to come.'

The Jews began to ask one another, 22

'Is He going to kill Himself, since He says,
"Where I am going, it is impossible for you to
come"?'

'You,' He continued, 'are from below, I am from 23
above: you are of this present world, I am not of
this present world. That is why I told you that you 24
will die in your sins; for, unless you believe that I
am He, you will die in your sins.'

You—who are you?' they asked. 25

'How is it that I even speak to you at all?'
replied Jesus. 'Many things I have to speak and to 26
judge concerning you. But He who sent me is true,
and what I have heard from Him I tell forth to the
world.'

They did not perceive that He was speaking to them 27
of the Father. So Jesus added, 28

'When you have lifted up the Son of Man, then you
will know that I am He. Of myself I do nothing;
but as the Father has taught me, so I speak. And 29
He who sent me is with me. He has not left me
alone: for I do always what is pleasing to Him.'

As He thus spoke, many became believers in Him. 30

The Jews boast of Descent from Abraham

Jesus therefore said to those of the Jews 31
who had now believed in Him,

'As for you, if you hold fast to my
teaching, then you are truly my disciples;
and you shall know the Truth, and the 32
Truth will make you free.'

'We are descendants of Abraham,' they answered, 33
'and have never at any time been in slavery to any
one. What do those words of yours mean, "You
shall become free"?'

'In very truth I tell you,' replied Jesus, 'that 34
every one who commits sin is the slave of sin. Now 35
a slave does not remain always in his master's house,
but a son does. If then the Son shall make you free, 36
you will be free indeed. You are descendants of 37
Abraham, I know; but you want to kill me, because
my teaching gains no ground within you. I speak 38
of what I have seen with the Father. You, then,
also are doing what you have heard from your
father.'

'Our father is Abraham,' they said. 39

'If you were Abraham's children,' replied Jesus,
'it is Abraham's deeds that you would be doing.
But, in fact, you are longing to kill me, a man who 40
has spoken to you the truth which I have heard from
God. Abraham did not do that. You are doing 41
the deeds of your father.'

' We,' they replied, ' are not illegitimate children.
We have one Father, namely God.'

' If God were your Father,' said Jesus, ' you would 42
love me ; for it is from God that I came and I am
now here. I have not come of myself, but He sent
me. How is it you do not understand me when I 43
speak ? It is because you are unable to listen to my
words. The father whose sons you are is the devil ; 44
and you desire to do what gives him pleasure. He
was a murderer from the beginning, and does not
stand firm in the truth—for there is no truth in him.
Whenever he utters his lie, he speaks what is his own ;
for he is a liar, and the father of lies. But because 45
I speak the truth, you do not believe me. Which 46
of you convicts me of sin ? If I speak the truth, why
do you not believe me ? Only he who is a child of 47
God listens to God's words. You do not listen to
them : and why ? It is because you are not God's
children.'

Jesus accused of being a Demoniac

' Are we not right,' answered the Jews, 48
' in saying that you are a Samaritan and
are possessed by a demon ? '

' I am not possessed by a demon,' 49
replied Jesus. ' But I honour my Father, and you
dishonour me. I, however, am not aiming at glory 50
for myself : there is One who aims at glory for me
—and who judges. In very truth I tell you that if 51
any one obeys my teaching he shall never see death.'

' Now,' exclaimed the Jews, we know that you 52
are possessed by a demon. Abraham died, and so
did the prophets, and yet you say, " If any one obeys
my teaching, he shall never taste death." Are you 53
really greater than our forefather Abraham ? For
he died. And the prophets died. Whom do you
make yourself out to be ? '

' Were I to glorify myself,' answered Jesus, ' I 54
should have no real glory. There is One who
glorifies me—namely my Father, who you say is your
God. You do not know Him, but I know Him ; 55
and were I to deny my knowledge of Him, I should

be like you, a liar. But I do know Him, and I obey His teaching. Abraham your forefather rejoiced 56 in the hope of seeing my day: and he saw it, and was glad.'

'You are not yet fifty years old,' cried the Jews, 57 'and have you seen Abraham?'

'In very truth,' answered Jesus, 'I tell you that 58 before Abraham came into existence, I am.'

Thereupon they took up stones to throw at Him, 59 but He hid Himself and went away out of the Temple.

A blind Man receives Sight

9 1 As He passed by, He saw a man who had been blind from his birth. 2 So His disciples asked Him,

'Rabbi, who sinned—this man or his parents—that he was born blind?'

3 'Neither he nor his parents sinned,' answered Jesus, 'but he was born blind in order that God's work might be openly shown in him. 4 We must do the works of Him who sent me while there is daylight. Night is coming on, when no one can work. 5 When I am in the world, I am the Light of the world.'

6 After thus speaking, He spat on the ground, and then, kneading the dust and spittle into clay, He smeared the clay over the man's eyes and said to him, 7 'Go and wash in the pool of Siloam'—the name means 'Sent.'

So he went and washed his eyes, and returned seeing.

His Acquaintances question him

8 His neighbours, therefore, and the other people to whom he had been a familiar sight as a beggar, began asking,

'Is not this the man who used to sit and beg?'

9 'Yes, it is,' replied some of them.

'No, it is not,' said others, 'but he is like him.'

But he said,

'I am the man.'

10 'How then were your eyes opened?' they asked.

'He whose name is Jesus,' he answered, 'made clay and smeared my eyes with it, and then told me to go to Siloam and wash. So I went and washed and obtained sight.' 11

'Where is he?' they inquired. 12

'I do not know,' he said.

The Pharisees question him

They brought him to the Pharisees— 13
this man who had been blind. Now the 14
day on which Jesus made the clay and opened the man's eyes was the Sabbath.
So the Pharisees in their turn asked him how he had 15
obtained his sight.

'He put clay on my eyes,' he replied, 'and I washed, and now I can see.'

This led some of the Pharisees to say, 16

'That man has not come from God, for he does not keep the Sabbath.'

'How is it possible for a bad man to do such signs?' argued others.

And there was a division among them. So again 17
they asked the once blind man,

'What do you say about his opening your eyes?'

'He is a prophet,' he replied.

The Pharisees appeal to his Parents

The Jews, however, did not believe 18
the statement concerning him—that he had been blind and had obtained his
sight—until they called his parents and 19
asked them,

'Is this your son, who you say was born blind? How is it then that he can now see?'

'We know,' replied the parents, 'that this is our 20
son and that he was born blind; but how it is that 21
he can now see or who has opened his eyes we do not know. Ask him himself; he is of full age; he himself will give his own account of it.'

This was their answer, because they were afraid of 22
the Jews; for the Jews had already settled among themselves that if any one should acknowledge Jesus as the Christ, he should be excluded from the synagogue. That was why his parents said, 23

'He is of full age: ask him himself.'

The Pharisees drive the Man away

A second time therefore they called the man who had been blind, and said, 24

'Give God the praise: we know that that man is a sinner.'

'Whether he is a sinner or not, I do not know,' he replied; 'one thing I know—that I was once blind and that now I can see.' 25

'What did he do to you?' they asked; 'how did he open your eyes?' 26

'I have told you already,' he replied, 'and you did not listen to me. Why do you want to hear it again? Do you also mean to be disciples of his?' 27

Then they railed at him, and said, 28

'You are that man's disciple, but we are disciples of Moses. We know that God spoke to Moses; but as for this fellow we do not know where he comes from.' 29

'Why, this is marvellous!' the man replied; 'you do not know where he comes from, and yet he has opened my eyes! We know that God does not listen to bad people, but that if any one is a God-fearing man and does His will He listens to him. From the beginning of the world such a thing was never heard of as that any one should open the eyes of a man blind from his birth. Had that man not come from God, he could have done nothing.' 30 31 32 33

'You,' they replied, 'were wholly begotten and born in sin, and do you teach us?' 34

And they put him out of the synagogue.

Jesus finds him

Jesus heard that they had done this. So having found him, He asked him, 35

'Do you believe in the Son of God?'

'Who is He, Master?' replied the man. 'Tell me, so that I may believe in Him.' 36

'You have seen Him,' said Jesus; 'and not only so: He is now speaking to you.' 37

'I believe, Master,' he said. 38

And he threw himself at His feet.

The Blindness of the Pharisees

'I came into this world,' said Jesus, 'for judgement, that those who do not see may see, and that those who do see may become blind.' 39

These words were heard by those of the Pharisees who were present, and they asked Him, 40

'Are we also blind?'

'If you were blind,' answered Jesus, 'you would have no sin; but as a matter of fact you boast that you see. So your sin remains!' 41

'The Sheepfold'

10 1 'In very truth I tell you that the man who does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber. 2 He who enters by the door is the shepherd of the sheep. 3 To him the porter opens the door, and the sheep hear his voice; and he calls his own sheep by their names and leads them out. 4 When he has brought his own sheep all out, he walks at the head of them; and the sheep follow him, because they know his voice. 5 But a stranger they will by no means follow, but will run away from him, because they do not know the voice of strangers.'

6 Jesus spoke to them in this allegorical language, but they did not understand what He meant.

'The Door of the Sheepfold'

7 Again therefore Jesus said to them,

'In very truth I tell you that I am the Door of the sheep. 8 All who have come before me are thieves and robbers; but the sheep would not listen to them. 9 I am the Door. If any one enters by me, he will find safety, and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy: I have come that they may have Life, and may have it in abundance.

'The Good Shepherd'

11 'I am the Good Shepherd. The good shepherd lays down his very life for the sheep. 12 The hired servant, who is not the shepherd and does not own the sheep, no sooner sees the wolf coming than he leaves the sheep and

runs away; and the wolf worries and scatters them.
For he is only a hired servant and cares nothing for 13
the sheep.

'I am the Good Shepherd. And I know my 14
sheep and my sheep know me, just as the Father 15
knows me and I know the Father; and I lay down
my life for the sheep. I have also other sheep— 16
which do not belong to this fold. Those also I must
bring, and they will listen to my voice; and they
shall become one flock under one Shepherd. For 17
this reason my Father loves me, because I am laying
down my life to receive it back again. No one is 18
taking it away from me, but I myself am laying it
down. I am authorized to lay it down, and I am
authorized to receive it back again. This is the
command I received from my Father.'

Again there arose a division among the Jews 19
because of these words. Many of them said, 20

'He is possessed by a demon and is mad. Why
do you listen to him?'

Others argued, 21

'That is not the language of a demoniac: can
a demon open blind men's eyes?'

Jesus appeals to His Miracles

The Rededication Festival came on in 22
Jerusalem. It was winter, and Jesus 23
was walking in the Temple in Solomon's
Portico, when the Jews gathered round 24
Him and asked Him,

'How long do you mean to keep us in suspense?
If you are the Christ, tell us so plainly.'

'I have told you,' answered Jesus, 'and you do not 25
believe. The deeds that I do in my Father's name
—they bear witness about me. But you do not 26
believe, because you are not my sheep. My sheep 27
listen to my voice, and I know them, and they follow
me. I give them eternal Life, and they shall never 28
perish, nor shall any one wrest them from my hand.
What my Father has given me is greater than all, 29
and no one is able to wrest anything from my Father's
hand. I and the Father are One.' 30

The Jews talk of killing Him

Again the Jews brought stones to throw 31
at Him. Jesus remonstrated with them. 32
‘Many good deeds from the Father have
I shown you; for which of them will you
stone me?’

‘For no good deed,’ the Jews replied, ‘are we 33
going to stone you, but for blasphemy, and because
you, who are only a man, are making yourself out to
be God.’

‘Does it not stand written in your Law,’ replied 34
Jesus, ‘“I SAID, YOU ARE GODS” (Ps. lxxxii. 6)? If 35
those to whom God’s word was addressed are called
gods (and the Scripture cannot be annulled), how is 36
it that you say to one whom the Father consecrated
and sent into the world, “You are blaspheming,”
because I said, “I am God’s Son”? If the deeds 37
I do are not my Father’s deeds, do not believe me.
But if they are, then even if you do not believe me, 38
at least believe the deeds, that you may recognize
and see clearly that the Father is in me, and that I
am in the Father.’

This made them once more try to arrest Him, but 39
He withdrew out of their power.

He crosses the Jordan

Then He went away again to the other 40
side of the Jordan, to the place where
John had been baptizing at first; and
there He stayed. And many people came to Him. 41
Their report was,

‘John did not work any sign, but all that John
said about this man was true.’

And many became believers in Him there. 42

The Illness of Lazarus

Now a certain man was lying ill, 1 **11**
named Lazarus, of Bethany, the village
of Mary and her sister Martha. (This 2
Mary, whose brother Lazarus was ill, was the one
who poured the perfume over the Lord and wiped His
feet with her hair.) So the sisters sent to Him to say, 3
‘Master, he whom you hold dear is ill.’

Jesus received the message and said, 4
‘This illness is not to end in death, but is to

promote the glory of God, in order that the Son of
God may be glorified by it.'

Jesus goes to Bethany

Now Jesus loved Martha, and her 5
sister, and Lazarus. When, however, 6
He heard that Lazarus was ill, He still
remained two days in that same place. Then, after 7
that, He said to the disciples,

'Let us return to Judaea.'

'Rabbi,' exclaimed the disciples, 'the Jews have 8
just been trying to stone you, and do you think of
going back there again?'

'Are there not twelve hours in the day?' replied 9
Jesus. 'If any one walks in the daytime, he does
not stumble—because he sees the light of this world.
But if a man walks by night, he does stumble, 10
because he has no light in him.'

He said this, and afterwards He added, 11

'Our beloved Lazarus is sleeping, but I will go
and wake him.'

'Master,' said the disciples, 'if he is asleep he will 12
recover.'

Now Jesus had spoken of his death, but they 13
thought He referred to the rest of natural sleep. So 14
then He told them plainly,

'Lazarus is dead; and for your sakes I am glad 15
I was not there in order that you may believe. But
let us go to him.'

'Let us go also,' Thomas (called The Twin) said 16
to his fellow disciples, 'that we may die with him.'

Lazarus was now dead and buried

On His arrival Jesus found that Lazarus 17
had already been four days in the tomb.
Bethany was near Jerusalem, the distance 18
being a little less than two miles; and a 19
considerable number of the Jews were with Martha
and Mary, having come to express sympathy with
them on the death of their brother. Martha, then, 20
as soon as she heard the tidings, 'Jesus is coming,'
went to meet Him; but Mary remained sitting in
the house. So Martha said to Jesus, 21

'Master, if you had been here, my brother would

not have died. And even now I know that whatever 22
you ask from God, He will give you.'

'Your brother shall rise again,' replied Jesus. 23

'The Resurrection and the Life'

'I know,' said Martha, 'that he will 24
rise again at the resurrection, on the last
day.'

'I am the Resurrection and the Life,' 25
said Jesus; 'he who believes in me, even if he has
died, shall live; and every one who is living and is 26
a believer in me shall never die. Do you believe
this?'

'Yes, Master,' she replied; 'I believe that you 27
are the Christ, the Son of God, who was to come into
the world.'

After saying this, she went and called her sister 28
Mary privately, telling her,

'The Rabbi is here and is asking for you.'

So she, on hearing that, rose up quickly to go to 29
Him. Now Jesus was not yet come into the village, 30
but was still at the place where Martha had met Him.
So the Jews who were with Mary in the house 31
sympathizing with her, when they saw that she had
risen hastily and had gone out, followed her, supposing that she was going to the tomb to wail there.

Lazarus brought back to Life

Mary then, when she came to Jesus 32
and saw Him, fell at His feet and
exclaimed,

'Master, if you had been here, my
brother would not have died.'

Seeing her wailing, and the Jews in like manner 33
wailing who had come with her, Jesus, with deep emotion and greatly troubled, asked them, 34

'Where have you laid him?'

'Master, come and see,' was their reply.

Jesus burst into tears. 35

'See how dear he held him,' said the Jews. 36

But others asked, 37

'Was not he who opened the blind man's eyes
also able to prevent this man from dying?'

Jesus, however, again with deep emotion, came to 38

the tomb. It was a cave, and a stone had been laid
against the mouth of it.

‘ Take away the stone,’ said Jesus. 39

Martha, the sister of the dead man, exclaimed,

‘ Master, by this time there is a foul smell ; for it
is the fourth day since he died.’

‘ Did I not promise you,’ replied Jesus, ‘ that if 40
you believe, you shall see the glory of God ? ’

So they removed the stone. Then Jesus lifted up 41
His eyes and said,

‘ Father, I thank Thee that Thou hast heard me.
I know that Thou always hearest me ; but for the 42
sake of the crowd standing round I have said this—
that they may believe that Thou didst send me.’

After speaking thus, He cried out in a loud voice, 43
‘ Lazarus, come forth.’

The dead man came out, his hands and feet 44
swathed in bandages, and his face wrapped round with
a kerchief.

‘ Untie him,’ said Jesus, ‘ and let him go.’

Sympathy and Opposition

Thereupon a number of the Jews who 45
had come to Mary and had witnessed
His deeds became believers in Him;
though some of them went off to the 46
Pharisees, and told them what He had done.

Caiaphas’s Prediction

The High Priests and the Pharisees 47
therefore held a meeting of the Sanhedrin.
‘ What steps are we taking? ’ they
asked one another: ‘ for this man is performing
a great number of signs. If we leave him alone 48
in this way, everybody will believe in him, and the
Romans will come and blot out both our place and
our nation.’

But one of them, named Caiaphas, being High 49
Priest that year, said,

‘ You know nothing about it. You do not reflect 50
that it is to your interest that one man should die for
the people rather than the whole nation perish.’

It was not of his own impulse that he thus spoke. 51
But being High Priest that year he was inspired to

declare that Jesus was to die for the nation, and not 52
for the nation only, but in order to unite into one
body all the far-scattered children of God. So 53
from that day forward they schemed to put Jesus to
death.

Jesus withdraws to Ephraim

Therefore Jesus no longer went about 54
openly among the Jews, but He left that
neighbourhood and went into the district
near the Desert, to a town called Ephraim,
and remained there with the disciples. The Jewish 55
Passover was coming near, and many from the
country went up to Jerusalem before the Passover,
to purify themselves. They therefore looked out 56
for Jesus, and asked one another as they stood in the
Temple,

'What do you think?—will he come to the Festival at all?'

Now the High Priests and the Pharisees had issued 57
orders that if any one knew where He was, he
should give information, so that they might arrest
Him.

Mary's costly Gift

Jesus, however, six days before the 1 **12**
Passover, came to Bethany, where
Lazarus was whom He had raised from
the dead. So they gave a dinner there in honour of 2
Jesus, at which Martha waited at table, but Lazarus
was one of those who were at table with Him. Mary 3
then took a pound weight of pure spikenard, very
costly, and poured it over His feet, and wiped His
feet with her hair, so that the house was filled with
the fragrance of the perfume. Then said Judas 4
Iscariot, one of the twelve, the one who was to
betray Jesus,

'Why was not that perfume sold for 300 shillings 5
and the money given to the poor?'

The reason he said this was not that he cared for 6
the poor, but that he was a thief, and that, being in
charge of the money-box, he used to steal what was
put into it. But Jesus interposed. 7

'Leave her alone,' He said, 'it was that she

might keep it for the time of my preparation for burial. For the poor you always have with you, but 8
you have not me always.'

Now it became widely known among the Jews 9
that Jesus was there; and they came not only on His account, but also in order to see Lazarus whom He had brought back to life. The High Priests, 10
however, consulted together to put Lazarus also to death, for because of him many of the Jews left them 11
and became believers in Jesus.

Jesus rides into Jerusalem

The next day a great crowd of those 12
who had come to the Festival, hearing that Jesus was coming to Jerusalem, took 13
branches of palm trees and went out to meet Him, shouting as they went,

'HOSANNA! BLESSINGS ON HIM WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26), on the King of Israel!'

And Jesus, having procured a young ass, sat upon 14
it, just as the Scripture says,

'FEAR NOT, DAUGHTER OF ZION! SEE, THY 15
KING IS COMING RIDING ON AN ASS'S COLT' (Zech. ix. 9).

The meaning of this His disciples did not under- 16
stand at the time; but after Jesus was glorified they recollected that this was written about Him, and that they had done this to Him. The crowd, therefore, 17
that had been present when He called Lazarus out of the tomb and brought him back to life, related what they had witnessed. This was why the crowd 18
came to meet Him, because they had heard of His having performed that sign. The Pharisees there- 19
fore said to one another,

'See how futile your efforts are! The world is gone after him!'

A higher Life the Result of Death

Now some of those who were coming 20
up to worship at the Festival were Greeks. They came to Philip, of Bethsaida in 21
Galilee, with the request,

'Sir, we wish to see Jesus.'

Philip came and told Andrew: Andrew and Philip 22
told Jesus. His answer was, 23

'The time has come for the Son of Man to be
glorified. In very truth I tell you that unless a grain 24
of wheat falls into the ground and dies, it remains
what it was—a single grain; but that if it dies, it
makes a rich yield. He who holds his life dear, 25
destroys it; and he who makes his life of no account
in this world shall keep it to eternal Life. If a man 26
serves me, let him follow me; and where I am,
there too shall my servant be. If a man serves me,
the Father will honour him. Now is my soul full of 27
trouble; and what shall I say? Father, save me
from this hour. Yet for this very purpose I have
come to this hour. Father, glorify Thy name.' 28

A Voice from Heaven

Then there came a voice from the
sky,
'I have glorified it and will glorify it
again.'

The crowd that stood by and heard it, said it had 29
thundered. Others said,

'An angel spoke to him.'

'It is not for my sake,' said Jesus, 'that that voice 30
came, but for your sakes. Now comes judgement 31
upon this world: now will the Prince of this world
be driven out. And I—if I am lifted up from the 32
earth—will draw all men to me.'

He said this to indicate the kind of death He would 33
die. The crowd answered Him, 34

'We have heard out of the Law that the Christ
remains for ever. Why do you say that the Son of
Man must be lifted up? Who is that Son of
Man?'

'A little while longer,' He replied, 'the light will 35
be among you. Live and act according to the light
that you have, for fear darkness overtake you; for
a man who walks in the dark does not know where
he is going. Inasmuch as you have the light, believe 36
in the light, so that you may become sons of
light.'

Much Unbelief, yet many secret Disciples

Jesus said this, and went away and hid
Himself from them. Though He had 37
performed so many signs in their pres-
ence, they did not believe in Him—in order 38
that the words of Isaiah the Prophet might be fulfilled,

‘ LORD, WHO HAS BELIEVED OUR PREACHING ?
AND THE ARM OF THE LORD—TO WHOM HAS IT BEEN REVEALED ? ’ (Isa. liii. 1.)

For this reason they were unable to believe— 39
because Isaiah said again,

‘ HE HAS BLINDED THEIR EYES AND MADE THEIR MINDS CALLOUS, 40
LEST THEY SHOULD SEE WITH THEIR EYES AND PERCEIVE WITH THEIR MINDS,
AND SHOULD TURN,
AND I SHOULD HEAL THEM ’ (Isa. vi. 9, 10).

Isaiah uttered these words because he saw His 41
glory ; and he spoke of Him.

Nevertheless even from among the Rulers many 42
believed in Him. But because of the Pharisees they
did not avow their belief, for fear they should be
excommunicated. They loved honour from men 43
rather than honour from God.

Jesus and His heavenly Father

But Jesus cried aloud, 44
‘ He who believes in me, believes not
in me, but in Him who sent me ; and he 45
who sees me sees Him who sent me. I 46
have come like light into the world, in order that no
one who believes in me may remain in the dark. If 47
any one hears my teachings and regards them not,
I do not judge him ; for I did not come to judge the
world, but to save the world. He who sets me at 48
naught and does not receive my teachings is not left
without a judge : the words I have spoken will judge
him on the last day ; because I have not spoken on 49
my own authority ; but the Father who sent me,
Himself gave me a command what to say and in what
words to speak. And I know that His command is 50
eternal Life. What therefore I speak, I speak just
as the Father has bidden me.’

A Lesson in Humility

13 Now before the Feast of the Passover, 1
Jesus knew that the time had come for
Him to leave this world and go to the
Father. Having loved His own who were in the
world, He loved them to the end. While supper 2
was proceeding, the devil having already suggested
to Judas Iscariot, the son of Simon, the thought of
betraying Him, Jesus, knowing that the Father had 3
put everything into His hands, and that He had come
forth from God and was now going to God, rose 4
from table, threw off His upper garments, and took
a towel and tied it round Him. Then He poured 5
water into a basin, and proceeded to wash the feet of
the disciples and to wipe them with the towel which
He had put round Him. When He came to Simon 6
Peter, Peter objected.

'Master,' he said, 'are you going to wash my feet?'

'What I am doing,' answered Jesus, 'for the 7
present you do not know, but afterwards you shall
know.'

'Never, so long as I live,' said Peter, 'shall you 8
wash my feet.'

'If I do not wash you,' replied Jesus, 'you have no share with me.'

'Master,' said Peter, 'wash not only my feet, but 9
also my hands and my head.'

'Any one who has lately bathed,' said Jesus, 'does 10
not need to wash more than his feet, but is clean all
over. And you my disciples are clean, and yet this
is not true of all of you.'

For He knew who was betraying Him, and that 11
was why He said,

'You are not all of you clean.'

So after He had washed their feet, put on His 12
garments again, and returned to the table, He said
to them,

'Do you understand what I have done to you?
You call me "The Rabbi" and "The Master," and 13
rightly so, for such I am. If I then, your Master 14

and Rabbi, have washed your feet, it is also your
duty to wash one another's feet. For I have set you 15
an example in order that you may do what I have done
to you. In very truth I tell you that a servant is not 16
superior to his master, nor is a messenger superior
to him who sent him. If you know all this, blessed 17
are you if you act accordingly. I am not speaking 18
of all of you. I know whom I have chosen, but it is
that the Scripture may be fulfilled, which says, "HE
WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST
ME" (Ps. xli. 9). From this time forward I tell you 19
things before they happen, in order that when they
do happen you may believe that I am He. In very 20
truth I tell you that he who receives any one
I send receives me, and that he who receives me
receives Him who sent me.'

The Traitor indicated

After speaking thus Jesus was troubled 21
in spirit and said with deep earnestness,
'In very truth I tell you that one of
you will betray me.'

The disciples began looking at one another, at a 22
loss to know to which of them He was referring.
There was at table one of His disciples—one whom 23
Jesus loved—reclining with his head on Jesus' bosom.
Making a sign therefore to him, Simon Peter said, 24

'Tell us whom He means.'

So he, having his head on Jesus' bosom, leaned 25
back and asked,

'Master, who is it?'

'It is the one,' answered Jesus, 'to whom I shall 26
give this piece of bread when I have dipped it.'

Accordingly He dipped the piece of bread, and took
it and gave it to Judas, the son of Simon Iscariot.
Then, after Judas had received the piece of bread, 27
Satan entered into him.

'What you are doing, do quickly,' said Jesus to
him.

But why He said this to him no one at the table 28
understood. Some supposed that because Judas 29
had the money-box Jesus meant, 'Buy what we

require for the Festival,' or that he should give something to the poor. So Judas took the piece of bread 30
and immediately went out. And it was night.

The new Law—the Law of Love

When he was gone out, Jesus said, 31
'Now is the Son of Man glorified, and
God is glorified in Him. Moreover God 32
will glorify Him in Himself, and will
glorify Him without delay. Dear children, I am still 33
with you a little longer. You will seek me, but, as
I said to the Jews, "Where I am going you cannot
come," so for the present I say to you. A new com- 34
mandment I give you, to love one another; that as I
have loved you, you also may love one another. It 35
is by this that every one will know that you are my
disciples—if you love one another.'

Peter's Denial foretold

'Master,' inquired Simon Peter, 36
'where are you going?'

'Where I am going,' replied Jesus,
'you cannot follow me now, but you
shall follow later.'

'Master,' asked Peter again, 'why cannot I follow 37
you now? I will lay down my life on your behalf.'

'You say you will lay down your life on my 38
behalf!' said Jesus; 'in very truth I tell you that
the cock will not crow before you have three times
disowned me.'

Christ's Departure and Return

14 'Let not your hearts be troubled. 1
Trust in God: trust in me also. In my 2
Father's house there are many resting-places. Were it otherwise, I would have
told you; for I am going to make ready a place for
you. And if I go and make ready a place for you, 3
I will return and take you to be with me, that where
I am you also may be. And where I am going, you 4
all know the way.'

'Master,' said Thomas, 'we do not know where 5
you are going. How should we know the way?'

'I am the Way, the Truth, and the Life,' replied 6
Jesus. 'No one comes to the Father except through
me. If you had known me, you would have known my 7

Father also. From this time forward you know Him
and have seen Him.'

His Union with the Father

'Master,' said Philip, 'show us the 8
Father : that is all we need.'

'Have I been so long among you,' 9
Jesus answered, 'and yet you, Philip,
do not know me ? He who has seen me has seen
the Father. How can you say to me, "Show us
the Father" ? Do you not believe that I am in the 10
Father and that the Father is in me ? The things
that I tell you all I do not speak on my own authority :
but the Father dwelling within me carries on His
own work. Believe me, all of you, that I am in the 11
Father and that the Father is in me ; or at any rate,
believe me because of what I do. In very truth I 12
tell you that he who trusts in me shall do the deeds
I do ; and he shall do greater deeds than these,
because I am going to the Father. And whatever 13
any of you ask in my name, I will do, in order that
the Father may be glorified in the Son. If you make 14
any request of me in my name, I will do it.

The Holy Spirit promised to the Obedient

'If you love me, you will obey my 15
commandments. And I will ask the 16
Father, and He will give you another
Advocate to be for ever with you—the 17
Spirit of truth. That Spirit the world cannot receive,
because it does not see Him or know Him. You
know Him, because He remains by your side and is
in you. I will not leave you bereaved : I am coming 18
to you. Yet a little while and the world will see me 19
no more, but you will see me : because I live, you
also shall live. At that time you will know that I am 20
in my Father, and that you are in me, and that I am
in you. He who has my commandments and obeys 21
them is the one who loves me. And he who loves
me will be loved by my Father, and I will love him
and will reveal myself to him.'

Obedience and Love find God

Judas (not Judas Iscariot) asked, 22
'Master, how is it that you will reveal
yourself to us and not to the world ?'

'If any one loves me,' replied Jesus, 'he will 23
obey my teaching; and my Father will love him, and
we will come to him and make our home with
him. He who has no love for me does not obey 24
my teaching; and yet the teaching to which you
are listening is not mine, but is that of the Father
who sent me.

The Holy Spirit the great Teacher

'All this I have spoken to you while 25
still with you. But the Advocate, the 26
Holy Spirit whom the Father will send
in my name, will teach you everything,
and will bring to your memories all that I have said
to you. Peace I leave with you: my own peace I 27
give to you. Not as the world gives do I give to
you. Let not your hearts be troubled or dismayed.

Christ's Departure to the Father

'You heard me say to you, "I am 28
going away, and I am coming back to
you." If you loved me, you would have
rejoiced because I am going to the
Father; for the Father is greater than I am. I 29
have now told you before it comes to pass, that when
it has come to pass you may believe. In future I 30
shall not talk much with you, for the Prince of this
world is coming. And yet in me he has nothing;
but in order that the world may know that I love 31
the Father, I thus act in accordance with the command which the Father gave me. Rise, let us be
going.'

The true Vine and its Branches

'I am the true Vine, and my Father 1 **15**
is the vine-dresser. Every branch in me 2
that bears no fruit He takes away; and
every branch that bears fruit He cleans,
that it may bear more fruit. Already you are 3
clean—through the teaching which I have given
you. Continue in me, and let me continue in you. 4
As the branch cannot bear fruit of itself if it does
not continue in the vine, so you cannot if you do
not continue in me. I am the Vine, you are the 5
branches. He who continues in me and I in him
bears abundant fruit, for apart from me you can do

nothing. If any one does not continue in me, he is 6
thrown away like the unfruitful branch, and then
withers up. Such branches they gather up and
throw into the fire and they are burned.

A close Union with Christ through Obedience

'If you continue in me and my sayings 7
continue in you, ask what you will and it
shall be done for you. By this is God 8
glorified—by your bearing abundant fruit
and being my disciples. As the Father 9
has loved me, I have also loved you : continue in my
love. If you obey my commands, you will continue 10
in my love, as I have obeyed my Father's commands
and continue in His love.

The Joy which will result

'These things I have spoken to you 11
that I may have joy in you, and that
your joy may become perfect. This is 12
my commandment to you, to love one
another as I have loved you. No one has greater 13
love than this—that a man lay down his life for his
friends. You are my friends, if you do what I com- 14
mand you. No longer do I call you servants, because 15
a servant does not know what his master is doing ;
but I have called you friends, because all that I have
heard from the Father I have made known to you.
It is not you who chose me, but it is I who chose you 16
and appointed you that you might go and be fruitful
and that your fruit might be lasting ; so that whatever
petition you present to the Father in my name He may
give you.

The World will hate and persecute

'This I command you, to love one 17
another. If the world hates you, you 18
know that it has first hated me. If you 19
belonged to the world, the world would
love its own. But because you do not belong to the
world, and I have chosen you out of the world—for
that reason the world hates you. Bear in mind what 20
I said to you, "A servant is not superior to his
master." If they have persecuted me, they will also
persecute you; if they have given heed to my teaching,
they will give heed to yours also. But they will inflict all 21

this suffering upon you on account of your bearing my name—because they do not know Him who sent me.

The Guilt of sinning against Light

'If I had not come and spoken to them, 22
they would have had no sin; but as it is
they are without excuse for their sin. He 23
who hates me hates my Father also. If 24
I had not done among them such deeds as no one
else ever did, they would have had no sin; but now
they have seen and also hated both me and my
Father. But this has been so, that the words written 25
in their Law might be fulfilled, "THEY HAVE HATED
ME WITHOUT REASON" (Ps. xxxv. 19; lxix. 4).

Inward Light and external Testimony

'When the Advocate is come whom I 26
will send to you from the Father—the
Spirit of truth who comes forth from
the Father—He will be a witness concerning me. And you also are witnesses, because 27
you have been with me from the first.

16

Excommunication and Martyrdom foretold

'These things I have spoken to you in 1
order to clear stumbling-blocks out of
your path. You will be excluded from 2
the synagogues; nay more, the time is
coming when any one who has murdered you will
suppose he is offering service to God. And they will 3
do these things because they have not known the
Father or myself. But I have spoken this to you 4
that when the time for their accomplishment comes
you may recollect that I told you. I did not, however, tell you all this at first, because I was still with
you. But now I am returning to Him who sent 5
me; and not one of you asks me where I am going.
But grief has filled your hearts because I have said 6
all this to you.

The Holy Spirit to come when Jesus goes away

'Yet I am telling you the truth— 7
it is to your advantage that I go away.
For unless I go away, the Advocate
will not come to you; but if I go, I will
send Him to you. And He, when He 8
comes, will bring conviction to the world alike of sin,
of righteousness, and of judgement;—of sin, because 9

they do not believe in me; of righteousness, because 10
I am going to the Father, and you will no longer see
me; of judgement, because the Prince of this world 11
is under sentence.

Truth, and our Capacity for receiving it

'I have much more to say to you, but 12
you are unable just now to bear it. But 13
when He has come — the Spirit of truth
—He will guide you into all the truth.
For He will not speak of his own accord, but all
that He hears He will speak, and He will make
known the future to you. He will glorify me, 14
because He will take of what is mine and will
make it known to you. Everything that the Father 15
has is mine; that is why I said that the Spirit of
truth takes of what is mine and will make it known
to you.

Eternal Joy would follow brief Sorrow

'A little while and you see me no more, 16
and again a little while and you shall see
me.'

Some of His disciples therefore said 17
to one another,

'What does this mean which He is telling us, "A little while and you do not see me, and again a little while and you shall see me," and "Because I am going to the Father"?'

So they asked one another, 18

'What can that "little while" mean which He speaks of? We do not understand His words.'

Jesus perceived that they wanted to ask Him, and 19
He said,

'Is this what you are questioning one another
about—my saying, "A little while and you do not
see me, and again a little while and you shall see
me"? In very truth I tell you that you will 20
weep aloud and lament, but the world will be glad.
You will mourn, but your grief will be turned into
gladness. A woman, when she is in labour, has 21
sorrow, because her time has come. But when she
has given birth to the babe, she no longer remembers
the pain, because of her joy at a child being born into

the world. So you also now have sorrow; but I 22
shall see you again, and your hearts will be glad, and
your gladness no one will take away from you. You 23
will put no questions to me then.

Prayer in Christ's Name

'In very truth I tell you that whatever you ask the Father for in my name
He will give you. As yet you have not 24
asked for anything in my name: ask, and you shall receive, that your hearts may be filled with gladness.

Later on He would speak more plainly

'All this I have spoken to you in veiled 25
language. The time is coming when I shall no longer speak to you in veiled language, but will tell you about the
Father in plain words. At that time you will make 26
your requests in my name; and I do not promise to
ask the Father on your behalf, for the Father Him- 27
self holds you dear, because you have loved me and
have believed that I came from the Father. I came 28
out from the Father and have come into the world. Again I am leaving the world and am going to the Father.'

'Ah, now you are using plain language,' said His 29
disciples, 'and are uttering no figure of speech!
Now we know that you have all knowledge, and do 30
not need to be pressed with questions. Through this we believe that you came from God.'

'You believe now,' replied Jesus, 'But mark! 31, 32
the time is coming—indeed, has already come—for you all to be dispersed each to his own home and to leave me alone. And yet I am not alone, for the Father is with me.

Concluding Words of Encouragement

'I have spoken all this to you in order 33
that in me you may have peace. In the world you have affliction. But keep up your courage: I have won the victory over the world.'

Christ prays for Himself

When Jesus had thus spoken, He raised 1 **17**
His eyes towards heaven and said,

'Father, the hour has come. Glorify

Thy Son that the Son may glorify Thee; even as 2
Thou hast given Him authority over all mankind, so
that on all whom Thou hast given Him He may
bestow eternal Life. And this is eternal Life, to 3
know Thee the only true God, and Jesus Christ whom
Thou hast sent. I have glorified Thee on earth, 4
having done perfectly the work which Thou hast
given me to do. And now, Father, do Thou glorify 5
me in Thine own presence, with the glory that I had
in Thy presence before the world existed.

Christ prays for His Apostles

'I have revealed Thy name to the 6
men whom Thou gavest me out of the
world. Thine they were, and Thou gavest
them to me, and they have obeyed Thy
teaching. Now they know that whatever Thou 7
hast given me is from Thee. For the truths which 8
Thou didst teach me I have taught them. And they
have received them, and have known for certain that
I came out from Thee, and have believed that Thou
didst send me.

'I am making petition for them: for the world I 9
do not make any petition, but for those whom Thou
hast given me; because they are Thine, and every- 10
thing that is mine is Thine, and everything Thine is
mine: and I am crowned with glory in them. I 11
am now no longer in the world, but they are in the
world and I am coming to Thee.

'Holy Father, keep them true to Thy name, which
Thou hast given me, that they may be one, even as
we are. While I was with them, I kept them true 12
to Thy name—the name Thou hast given me to
bear—and I kept watch over them, and none of them
is lost but the one doomed to destruction—that the
Scripture may be fulfilled.

'But now I am coming to Thee, and I speak these 13
words while I am in the world, in order that they
may have my gladness within them filling their hearts.
I have given them Thy word, and the world has 14
hated them, because they do not belong to the world,
just as I do not. I do not ask that Thou wilt remove 15

them out of the world, but that Thou wilt protect
them from the evil one. They do not belong to the 16
world, just as I do not. Sanctify them by the truth : 17
Thy word is truth. As Thou didst send me into the 18
world, I also have sent them into the world ; and on 19
their behalf I consecrate myself, that they also may be
consecrated by truth.

Christ prays for His future Followers

'Nor is it for them alone that I make 20
petition, but also for those who trust in
me through their teaching ; that they may 21
all be one, even as Thou art in me, O
Father, and I am in Thee ; that they also may be in
us ; that the world may believe that Thou didst send
me. And the glory which Thou hast given me I 22
have given them, that they may be one, just as we are
one : I in them and Thou in me ; that they may 23
stand perfected in union ; that the world may come
to understand that Thou didst send me and hast
loved them even as Thou hast loved me.

'Father, I desire that those whom Thou hast given 24
me may be with me where I am, that they may see
my glory—my gift from Thee, which Thou hast
given me because Thou didst love me before the
creation of the world. And, righteous Father, though 25
the world has failed to recognize Thee, I have known
Thee, and these have perceived that Thou didst send
me. And I have made known Thy name to them 26
and will make it known, that the love with which
Thou hast loved me may be in them, and I in
them.'

Judas brings armed Men

After offering this prayer Jesus went 1 18
out with His disciples to a place on the
further side of the Ravine of the Cedars,
where there was a garden, which He
entered—Himself and His disciples. Now Judas 2
also, who was betraying Him, knew the place, for
Jesus had often resorted there with His disciples.
So Judas, taking the battalion and a detachment of 3
the Temple police sent by the High Priests and Pharisees,
came there with lanterns and torches and weapons.

Jesus therefore, knowing all that was about to befall 4
Him, went out to meet them.

‘ Whom are you looking for ? ’ He asked them.

‘ For Jesus the Nazarene,’ was the answer. 5

‘ I am he,’ He replied.

(Now Judas who was betraying Him was also
standing with them.) As soon then as He said 6
to them, ‘ I am he,’ they went backwards and
fell to the ground. Again therefore He asked 7
them,

‘ Whom are you looking for ? ’

‘ For Jesus the Nazarene,’ they said.

‘ I have told you,’ replied Jesus, ‘ that I am he. 8
If therefore you are looking for me, let these my
disciples go their way.’

It was that the Scripture might be fulfilled which 9
said,

‘ Of those whom Thou hast given me, I have not
lost one.’

Peter's rash Act

Now Simon Peter, having a sword, 10
drew it, and, aiming at the High Priest's
servant, cut off his right ear. The servant's
name was Malchus. Jesus therefore said to 11
Peter,

‘ Put back your sword. Shall I refuse to drink
the cup of sorrow which the Father has given me to
drink ? ’

Jesus arrested and taken to Annas

So the battalion and their tribune 12
and the Jewish police arrested Jesus
and bound Him. They then brought 13
Him to Annas first; for Annas was
the father-in-law of Caiaphas who was High Priest
that year.

(This was Caiaphas who had given the Jews the 14
advice,

‘ It is to your interest that one man should die for
the people.’)

Peter disowns his Master

Simon Peter was following Jesus, and 15
so also was another disciple. The latter
was known to the High Priest, and went

in with Jesus into the court of the High Priest's 16
palace. But Peter remained standing without at
the door, till the disciple who was acquainted with
the High Priest came out and induced the portress
to let Peter in. This led the girl, the portress, to 17
ask Peter,

'Are you also one of this man's disciples?'

'No, I am not,' he replied.

Now because it was cold the servants and the 18
police had lighted a charcoal fire, and were standing and warming themselves; and Peter too remained with them, standing and warming himself.

The High Priest questions Jesus

So the High Priest questioned Jesus 19
about His disciples and His teaching.

'I,' replied Jesus, 'have spoken openly 20
to the world. I have continually taught in
some synagogue or in the Temple where all the Jews are
wont to assemble, and I have said nothing in secret.
Why do you question me? Question those who 21
heard what it was I said to them: these witnesses here know what I said.'

Upon His saying this, one of the officers standing 22
by struck Him a blow, asking Him as he did so,

'Is that the way you answer the High Priest?'

'If I have spoken wrongly,' replied Jesus, 'bear 23
witness to the wrong; but if rightly, why that blow?'

So Annas sent Him bound to Caiaphas the High 24
Priest.

Peter again disowns his Master

But Simon Peter remained standing 25
and warming himself. So they said to him,

'Are you also one of his disciples?'

He denied it, and said,

'No, I am not.'

One of the High Priest's servants, a relative of the 26
man whose ear Peter had cut off, said,

'Did I not see you in the garden with him?'

Once more Peter denied it, and immediately a cock 27
crowed.

Christ taken before the Roman Governor

So they brought Jesus from Caiaphas's house to the Praetorium. It was the early morning, and they would not enter the Praetorium themselves for fear of defilement, that they might be able to eat the Passover. 28
Accordingly Pilate came out to them and inquired, 29
'What accusation have you to bring against this man?'

'If the man were not a criminal,' they replied, 'we 30
would not have handed him over to you.'

'Take him yourselves,' said Pilate, 'and judge 31
him by your Law.'

'We have no power,' replied the Jews, 'to put any man to death.'

They said this that the words might be fulfilled in 32
which Jesus predicted the kind of death He was to die.

Pilate questions Him

Re-entering the Praetorium, therefore, 33
Pilate called Jesus and asked Him,

'Are you the King of the Jews?'

'Do you say this of yourself, or have 34
others told it you about me?' replied Jesus.

'Am I a Jew?' exclaimed Pilate; 'it is your own 35
nation and the High Priests who have handed you over to me. What have you done?'

'My Kingdom,' replied Jesus, 'does not belong to 36
this world. If my Kingdom did belong to this world, my subjects would have fought to save me from being delivered up to the Jews. But, in fact, my Kingdom has not this origin.'

'So then you are a king!' rejoined Pilate. 37

'Yes,' said Jesus, 'you say truly that I am a king. For this purpose I was born, and for this purpose I have come into the world—to give testimony to the truth. Every one who is a friend of the truth listens to my voice.'

Pilate willing to release Him

'What is truth?' said Pilate. 38

So saying, he went out again to the Jews and told them,

'I find no crime in him. But you 39

have a custom that I should release one prisoner to you at the Passover. So shall I release to you the King of the Jews ?'

With a roar of voices they again cried out, saying, 40
'Not this man, but Barabbas !'

Now Barabbas was a robber.

Jesus scourged and mocked

19 1 Then Pilate had Jesus taken and scourged. 2 And the soldiers, twisting twigs of thorn into a wreath, put it on His head, and threw round Him a purple cloak. 3 Then they came up to Him and said,

'Hail, King of the Jews !'

And they struck Him with the palms of their hands.

Pilate pronounces Him innocent

4 Once more Pilate came out and said to the Jews,

'See, I am bringing him out to you to let you clearly understand that I find no crime in him.'

5 So Jesus came out, wearing the wreath of thorns and the purple cloak. And Pilate said to them,

'See, there is the man.'

6 As soon then as the High Priests and the officers saw Him, they shouted,

'To the cross ! To the cross !'

'Take him yourselves and crucify him,' said Pilate ; 'for I, at any rate, find no crime in him.'

7 'We,' replied the Jews, 'have a Law, and in accordance with that Law he ought to die, for having claimed to be the Son of God.'

He again questions Him

8 More alarmed than ever, Pilate no 9 sooner heard these words than he re-entered the Praetorium and began to question Jesus.

'What is your origin ?' he asked.

But Jesus gave him no answer.

10 'Do you refuse to speak even to me ?' asked Pilate ; 'do you not know that I have it in my power either to release you or to crucify you ?'

11 'You would have had no power whatever over me,' replied Jesus, 'had it not been granted you from

above. On that account he who has delivered me up to you is more guilty than you are.'

He passes sentence of Death

Upon receiving this answer, Pilate was 12
for releasing Him. But the Jews kept
shouting,

'If you release this man, you are no friend of Caesar's. Every one who sets himself up as king declares himself a rebel against Caesar.'

On hearing this, Pilate brought Jesus out, and sat 13
down on the judge's seat in a place called the Pavement—or, in Hebrew, Gabbatha. It was the day of 14
Preparation for the Passover, about mid-day. Then
he said to the Jews,

'There is your king!'

This caused a storm of outcries, 15

'Away with him! Away with him! Crucify him!'

'Am I to crucify your king?' Pilate asked.

'We have no king, except Caesar,' answered the High Priests.

Then Pilate gave Him up to them to be crucified. 16

Jesus is taken to Golgotha and crucified

Accordingly they took Jesus; and He 17
went out carrying His own cross, to the
place called Skull-place—or, in Hebrew,
Golgotha—where they nailed Him to a 18
cross, and two others at the same time,
one on each side and Jesus in the middle. And 19
Pilate wrote a notice and had it fastened to the top of
the cross. It ran thus:

JESUS THE NAZARENE, THE KING OF THE JEWS.

Many of the Jews read this notice, for the place 20
where Jesus was crucified was near the city, and the
notice was in three languages—Hebrew, Latin, and
Greek. The Jewish High Priests therefore remon- 21
strated with Pilate.

'You should not write "The King of the Jews,"' they said, 'but that he claimed to be King of the Jews.'

'What I have written I have written,' was Pilate's 22
answer.

The Soldiers take His Clothes

So the soldiers, as soon as they had 23
crucified Jesus, took His garments, including His tunic, and divided them into four parts—one part for each soldier.
The tunic was without seam, woven from the top in
one piece. So they said to one another, 24

'Do not let us tear it. Let us draw lots for it.'

This happened that the Scripture might be fulfilled which says,

'THEY SHARED MY GARMENTS AMONG THEM, AND DREW LOTS FOR MY CLOTHING' (Ps. xxii. 18).

That was what the soldiers did.

Mary and John

Now standing close to the cross of 25
Jesus were His mother and His mother's sister, Mary the wife of Clopas, and Mary
of Magdala. So Jesus, seeing His mother, and see- 26
ing the disciple whom He loved standing near, said to His mother,

'Look, your son!'

Then He said to the disciple, 27

'Look, your mother!'

And from that time the disciple received her into his own home.

Jesus dies

After this, Jesus, knowing that every- 28
thing was now brought to an end, said—that the Scripture might be fulfilled (Ps. lxix. 21),

'I am thirsty.'

There was a jar of wine standing there. With this 29
wine they filled a sponge, put it on the end of a stalk
of hyssop, and lifted it to His mouth. As soon as 30
Jesus had taken the wine, He said,

'It is finished.'

And then, bowing His head, He yielded up His spirit.

His Body pierced

Meanwhile the Jews, because it was 31
the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the Sabbath (for that

Sabbath was one of special solemnity), requested Pilate to have the legs of the dying men broken, and the bodies removed. Accordingly the soldiers came 32
and broke the legs of the first man, and also of the other who had been crucified with Jesus. Then 33
they came to Jesus: but when they saw that He was already dead, they refrained from breaking His legs. One of the soldiers, however, made a thrust 34
at His side with a lance, and immediately blood and water flowed out. This statement is the testimony 35
of an eye-witness, and it is true. He knows that he is telling the truth—in order that you also may believe. For all this took place that the Scripture 36
might be fulfilled which declares,

'Not one of His bones shall be broken'
(Exod. xii. 46; Ps. xxxiv. 20).

And again another Scripture says, 37

'They shall look on Him whom they have pierced' (Zech. xii. 10).

Joseph and Nicodemus bury it

After this, Joseph of Arimathaea, who 38
was a disciple of Jesus, but for fear of the Jews a secret disciple, asked Pilate's permission to carry away the body of Jesus; and Pilate gave him leave. So he came and removed the body. Nicodemus too — he who at first had 39
visited Jesus by night—came bringing a mixture of myrrh and aloes, in weight about seventy or eighty pounds. Taking down the body they wrapped it 40
in linen cloths along with the spices, in accordance with the Jewish mode of preparing for burial. There 41
was a garden at the place where Jesus had been crucified, and in the garden a new tomb, in which no one had yet been buried. Therefore, because it was 42
the day of Preparation for the Jewish Passover, and the tomb was close at hand, they put Jesus there.

The Tomb found empty

20 1 On the first day of the week, very early, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. So she ran off and found 2

Simon Peter and the other disciple—the one who was
dear to Jesus—and said to them,

‘ They have taken the Lord out of the tomb, and
we do not know where they have put Him.’

Peter and the other disciple started at once to go 3
to the tomb, both of them running, but the other 4
disciple ran faster than Peter and reached it before
he did. Stooping and looking in, he saw the linen 5
cloths lying there on the floor, but he did not go
in. Simon Peter, however, also came, following 6
him, and entered the tomb. There on the floor
he saw the cloths ; and the towel, which had been 7
placed over the face of Jesus, not lying with the cloths,
but folded up and put by itself. Then the other 8
disciple, who had been the first to come to the tomb,
also went in and saw and was convinced. For until 9
now they had not understood the Scripture, that He
must rise again from the dead (Ps. xvi. 10). Then 10
the disciples returned home.

Mary sees two Angels

But Mary remained standing near the 11
tomb, weeping aloud. She did not enter
the tomb, but as she wept she stooped
and looked in, and saw two angels clothed in white 12
raiment, sitting one at the head and one at the feet
where the body of Jesus had been. They spoke to 13
her.

‘ Why are you weeping ? ’ they asked.

‘ Because,’ she replied, ‘ they have taken away my
Lord, and I do not know where they have put
Him.’

Mary talks with Jesus

While she was speaking, she turned 14
round and saw Jesus standing there, but
did not recognize Him.

‘ Why are you weeping ? ’ He asked ; ‘ whom are 15
you looking for ? ’

She, supposing that He was the gardener, replied,
‘ Sir, if you have carried him away, tell me where
you have put him and I will remove him.’

‘ Mary ! ’ said Jesus. 16

She turned to Him.

‘ Rabboni ! ’ she cried in Hebrew : the word means ‘ Teacher ! ’

‘ Do not cling to me,’ said Jesus, ‘ for I have not yet ascended to the Father. But take this message to my brethren : “ I am ascending to my Father and your Father, to my God and your God.” ’ 17

Mary of Magdala came and brought word to the disciples. 18

‘ I have seen the Lord,’ she said.

And she told them that He had said these things to her.

Jesus appears to His Disciples

On that same first day of the week, when it was evening and, for fear of the Jews, the doors of the house where the disciples were had been locked, Jesus came and stood in their midst, and said to them, 19

‘ Peace be to you ! ’

Having said this He showed them His hands and His side ; and the disciples were filled with joy at seeing the Lord. A second time, therefore, He said to them, 20 21

‘ Peace be to you ! As the Father sent me, I also now send you.’

Having said this He breathed upon them and said, 22

‘ Receive the Holy Spirit. If you remit the sins of any persons, they remain remitted to them. If you bind fast the sins of any, they remain bound.’ 23

Thomas, who was absent, sceptical

Thomas, one of the twelve — called ‘ the Twin ’—was not among them when Jesus came. So the rest of the disciples told him, 24 25

‘ We have seen the Lord ! ’

His reply was,

‘ Unless I see in His hands the wound made by the nails and put my finger into the wound, and put my hand into His side, I will never believe it.’

Jesus appears again. Thomas worships Him

A week later the disciples were again in the house, and Thomas was with them, when Jesus came—though the doors were locked—and stood in their midst, and said, 26

'Peace be to you.'

Then He said to Thomas, 27

'Bring your finger here and see my hands; bring your hand and put it into my side; and be not incredulous but believe.'

'My Lord and my God!' replied Thomas. 28

'Because you have seen me,' replied Jesus, 'you 29 have believed? Blessed are those who have not seen and yet have believed.'

The Object of the Fourth Gospel

There were also many other signs 30 which Jesus performed in the presence of the disciples, which are not recorded in this book. But these have been re- 31 corded in order that you may believe that Jesus is the Christ, the Son of God, and that, believing, you may have Life through His name.

Jesus at the Sea of Galilee

21 After this, Jesus again showed Himself 1 to the disciples. It was at the Lake of Tiberias. The circumstances were as follows.

The Draught of Fish

Simon Peter was with Thomas (called 2 'the Twin'), Nathanael from Cana in Galilee, the sons of Zebedee, and two others of His disciples. And Simon Peter said to 3 them,

'I am going fishing.'

'We will go too,' said they.

So they went on board their boat; but they caught nothing that night. Now when day was dawning, 4 Jesus stood on the beach, though the disciples did not know that it was Jesus. He called to them. 5

'Boys,' He said, 'have you any food there?'

'No,' they answered.

'Throw the net in on the right of the boat,' He 6 said, 'and you will find fish.'

So they threw the net in, and now they could scarcely drag it along for the quantity of fish. This 7 made the disciple whom Jesus loved say to Peter,

'It is the Lord.'

Simon Peter therefore, when he heard the words,

'It is the Lord,' drew on his fisherman's shirt—for
he had not been wearing it—put on his girdle, and
sprang into the water. But the rest of the disciples 8
came in the small boat (for they were not far from
land—only about a hundred yards), dragging the net
full of fish.

A Meal of Bread and Fish

As soon as they landed, they saw a 9
charcoal fire burning there, with fish
broiling on it, and bread close by. Jesus 10
told them to fetch some of the fish which
they had just caught. So Simon Peter went on 11
board the boat and drew the net ashore full of large
fish, 153 in number; yet, although there were so
many, the net had not broken.

'Come to breakfast,' said Jesus. 12

Now not one of the disciples ventured to ask Him
who He was, for they felt sure that it was the Lord.
Then Jesus came and took the bread and gave them 13
some, and the fish likewise. This was now the third 14
occasion on which Jesus showed Himself to the disciples
after He had risen from the dead.

Jesus tests Peter's Love for Him

When they had finished breakfast, 15
Jesus asked Simon Peter,

'Simon, son of John, do you love me
more than these others do?'

'Yes, Lord,' was his answer; 'you know that
you are dear to me.'

'Then feed my lambs,' replied Jesus.

Again a second time He asked him, 16

'Simon, son of John, do you love me?'

'Yes, Lord,' he said, 'you know that you are
dear to me.'

'Then be a shepherd to my sheep,' He said.

A third time Jesus put the question: 17

'Simon, son of John, am I dear to you?'

It grieved Peter that Jesus asked him the third
time,

'Am I dear to you?'

'Lord,' he replied, 'you know everything, you can
see that you are dear to me.'

'Then feed my sheep,' said Jesus. 'In very 18
truth I tell you that whereas, when you were young,
you used to put on your girdle and walk wherever
you chose, when you have grown old you will stretch
out your arms and some one else will put a girdle
round you and carry you where you have no wish
to go.'

This He said to indicate by what kind of death that 19
disciple would bring glory to God. After speaking
thus, He said to him,

'Follow me.'

John and the Return of Jesus

Peter turned round and noticed the 20
disciple whom Jesus loved following—
the one who at the supper had leaned
back on His breast and had asked,

'Master, who is it that is betraying you?'

On seeing him, Peter asked Jesus, 21

'And, Master, what about him?'

'If I desire him to remain till I come,' replied 22
Jesus, 'what concern is that of yours? Follow me
yourself.'

Hence the report spread among the brethren that 23
that disciple would never die. Yet Jesus did not say,
'He is not to die,' but, 'If I desire him to remain
till I come, what concern is that of yours?'

The Testimony of an Eye-witness

This is the disciple who gives his testi- 24
mony as to these facts, and has written
this history; and we know that his testi-
mony is true. But there are many other 25
things that Jesus did—so vast a number indeed that
if they were all described in detail, I suppose the
world itself could not contain the books that would
be written.

THE ACTS OF THE APOSTLES

Introduction

The risen Jesus seen for six Weeks

My former narrative, Theophilus, 1 **1**
dealt with all that Jesus did and taught
as a beginning, down to the day when, 2
after giving instructions through the
Holy Spirit to the Apostles whom He had chosen,
He was taken up to heaven. He had also, after His 3
Passion, shown Himself alive to them with many
sure proofs, appearing to them at intervals during
forty days, and speaking of the Kingdom of God.
And while in their company He charged them not to 4
leave Jerusalem, but to wait for the Father's promised
gift.

'This you have heard of,' He said, 'from me.
For John indeed baptized with water, but before 5
many days have passed you shall be baptized with
the Holy Spirit.'

Now when they were with Him, they asked 6
Him,

'Lord, is it the time for you to restore the kingdom to Israel?'

'It is not for you,' He replied, 'to know times or 7
occasions which the Father has reserved within His
own authority; but you shall receive power when 8
the Holy Spirit has come upon you, and you shall
be my witnesses in Jerusalem and in all Judaea
and Samaria and to the remotest parts of the
earth.'

Christ taken up into Heaven

When He had said this, and while they 9
were looking at Him, He was carried up,
and a cloud closing beneath Him hid
Him from their sight. And while they 10
stood intently gazing into the sky as He went,

suddenly there were two men in white garments standing by them, who said, 11

'Galilaeans, why stand looking into the sky? This same Jesus who has been taken up from you into heaven will come in just the same way as you have seen Him departing into heaven.'

The Church in Jerusalem

The Apostles meet in Jerusalem for Prayer

12 Then they returned to Jerusalem from the mountain called the Oliveyard, which is near Jerusalem, about a mile off. 13 They entered the city, and then went to the upper room which was now their fixed place for meeting. Their names were Peter, John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the brother of James. 14 All of these with one mind continued earnest in prayer, together with some women, and Mary the mother of Jesus, and His brothers.

Peter's Speech

15 It was on one of these days that Peter stood up in the midst of the brethren—the entire number of persons present being about one hundred and twenty—and said,

16 'Brethren, it was necessary that the Scripture should be fulfilled—the prediction which the Holy Spirit uttered by the lips of David, about Judas, who acted as guide to those who arrested Jesus. 17 For Judas was reckoned as one of our number, and a share in this ministry was allotted to him.'

18 (Now Judas, having bought a piece of ground with the money paid him for his wickedness, fell there with his face downwards, and, his body bursting open, he became disembowelled. 19 This fact became widely known to the people of Jerusalem, so that the place received the name, in their language, of Akel-damach, which means 'The Field of Blood.')

20 'For it is written in the Book of Psalms,

'" LET HIS HABITATION BE DESOLATE:
LET THERE BE NO ONE TO DWELL THERE"
(Ps. lxix. 25);

and

'" HIS WORK LET ANOTHER TAKE UP" (Ps. cix. 8).

21 'It is necessary, therefore, that of the men who have been with us all the time that the Lord Jesus 22 went in and out among us—beginning from His baptism by John down to the day on which He was taken up from us into heaven—one should be appointed to become a witness with us as to His resurrection.'

Matthias selected in Place of Judas

23 So they proposed two names, Joseph called Bar-Sabbas—and surnamed Justus 24 —and Matthias. And the brethren prayed, saying,

'Thou, Lord, who knowest the hearts of all, show clearly which of these two Thou hast chosen 25 to occupy the place in this ministry and apostleship, from which Judas through transgression fell, in order to go to his own place.'

26 Then they drew lots between them. The lot fell on Matthias, and a place with the eleven Apostles was voted to him.

2

The Outpouring of the Holy Spirit

1 Now, in the course of the day of Pentecost, they had all met in one place; 2 when suddenly there came from the sky a sound as of a strong rushing blast of wind filling the whole house where they were sitting. 3 And there appeared to them tongues of what looked like fire, distributing themselves over the assembly; and on the head of each person a tongue alighted. 4 They were all filled with the Holy Spirit, and began to speak in other tongues according as the Spirit gave them words to utter.

'The Gift of Tongues'

5 Now there were Jews residing in Jerusalem, devout men from every part of the world. 6 So when this noise was heard, they came crowding together, and were amazed because every one heard his own language spoken. 7 They were beside themselves with wonder, and exclaimed,

'Are not all these speakers Galilaeans? How then 8
does each of us hear his own native language spoken
by them? Parthians, Medes, Elamites, inhabitants 9
of Mesopotamia, of Judaea and Cappadocia, of
Pontus and the Asian Province, of Phrygia and 10
Pamphylia, of Egypt and of the parts of Africa
towards Cyrene, visitors from Rome, both Jews and
converts, Cretans and Arabians, we all alike hear 11
these Galilaeans speaking in our own language about
the majesty of God.'

They were all astounded and bewildered, and asked 12
one another,

'What can this mean?'

But others, scornfully jeering, said, 13

'They are brimful of sweet wine.'

Peter's Speech

Peter, however, together with the 14
eleven, stood up and addressed them in
a loud voice.

'Men of Judaea, and all you inhabitants of Jerusalem,' he said, 'let this be known to you, and attend
to what I say. These men are not drunken, as 15
you suppose, it being only nine o'clock in
the morning. But that which was 16
predicted through the Prophet Joel has
happened:

These Marvels the Fulfilment of Prophecy

'"AND IT SHALL COME TO PASS IN THE LAST DAYS," 17
says God,
"THAT I WILL POUR OUT MY SPIRIT UPON ALL
MANKIND;
AND YOUR SONS AND YOUR DAUGHTERS SHALL
PROPHESY,
AND YOUR YOUNG MEN SHALL SEE VISIONS,
AND YOUR OLD MEN SHALL DREAM DREAMS;
AND EVEN UPON MY SERVANTS, BOTH MEN AND 18
WOMEN,
AT THAT TIME I WILL POUR OUT MY SPIRIT, AND
THEY SHALL PROPHESY.
I WILL DISPLAY MARVELS IN THE SKY ABOVE, 19
AND SIGNS ON THE EARTH BELOW,
BLOOD AND FIRE, AND CLOUD OF SMOKE.

THE SUN SHALL BE TURNED INTO DARKNESS 20
AND THE MOON INTO BLOOD,
TO USHER IN THE DAY OF THE LORD—
THAT GREAT AND ILLUSTRIOUS DAY;
AND EVERY ONE WHO CALLS ON THE NAME OF THE 21
LORD SHALL BE SAVED" (Joel ii. 28–32).

The Resurrection of Jesus of Nazareth

'Listen, Israelites, to what I say. 22
Jesus, the Nazarene, a man accredited to
you from God by mighty works and marvels and signs which God did among you
through Him, as you yourselves know, this man— 23
delivered up through God's settled purpose and foreknowledge—you by the hands of wicked men have
nailed to a cross and have put to death. But God 24
has raised Him to life, ending the pangs of death.
It was not possible for Him to be held fast by death;
for David says in reference to Him, 25

'"I HAVE EVER FIXED MY EYES UPON THE LORD,
BECAUSE HE IS AT MY RIGHT HAND THAT I MAY ABIDE UNSHAKEN.
FOR THIS CAUSE MY HEART IS GLAD AND MY 26
TONGUE EXULTS.
MY BODY ALSO SHALL REST IN HOPE.
FOR THOU WILT NOT LEAVE ME IN THE GRAVE 27
FORSAKEN,
NOR GIVE UP THY HOLY ONE TO UNDERGO DECAY.
THOU HAST MADE KNOWN TO ME THE PATH TO 28
LIFE:
THOU WILT FILL ME WITH GLADNESS IN THY PRESENCE" (Ps. xvi. 8–11).

'As to the patriarch David, I need hardly remind 29
you, brethren, that he died and was buried, and
that we still have his tomb among us. Being a 30
Prophet, however, and knowing that God had
solemnly sworn to him to seat a descendant of his
upon his throne (Ps. cxxxii. 11), with prophetic fore- 31
sight he spoke of the resurrection of the Christ, to
the effect that He was not left forsaken in the grave,
nor did His body undergo decay (Ps. xvi. 10). This 32

Jesus God has raised to life—a fact to which all of us testify.

The promised Holy Spirit

'Being therefore lifted high by the 33
right hand of God, He has received from
the Father the promised Holy Spirit,
and has poured forth what you see and
hear. For it was not David that ascended into 34
heaven but he says himself,

'"THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I MAKE THY FOES A FOOTSTOOL UNDER 35
THY FEET" (Ps. cx. 1).

'Therefore let the whole House of Israel know 36
beyond all doubt that God has made Him both
LORD and CHRIST—this Jesus whom you crucified.'

3000 new Adherents gained

Struck to the heart by these words, they 37
said to Peter and the rest of the Apostles,
'Brethren, what are we to do?'

'Repent,' replied Peter, 'and be bap- 38
tized, every one of you, in the name of Jesus Christ,
for the remission of your sins, and you shall receive
the gift of the Holy Spirit. For to you belongs 39
the promise, and to your children, and to all who are
far off, as many as the Lord our God may call.'

And with many more appeals he solemnly warned 40
and entreated them, saying,

'Escape from this perverse generation.'

Those, therefore, who joyfully welcomed his 41
word were baptized; and on that one day about
three thousand persons were added to them; and 42
they were constant in attendance on the teaching of
the Apostles, and in the fellowship, the breaking of
the bread, and at the prayers.

The daily Life of the Church

Awe came upon every one, and many 43
marvels and signs were wrought by the
Apostles. And all the believers kept 44
together, and had everything in common.
They sold their lands and other property, and dis- 45
tributed the proceeds among all, according to every

one's necessities. And day by day attending con- 46
stantly in the Temple with one accord, and breaking
bread at home, they took their meals with great
happiness and single-heartedness, praising God and 47
being regarded with favour by all the people. Also
day by day the Lord added to their number those
whom He was saving.

A lame Beggar cured

3 One day Peter and John were going 1
up to the Temple for the hour of prayer
—three o'clock—and, just then, some 2
men were carrying there one who had
been lame from his birth, whom they were wont to
place every day close to the Gate of the Temple, called
the Beautiful Gate, to beg from the people as they
went in. Seeing Peter and John about to go into 3
the Temple, he asked them for alms. Peter fixing 4
his eyes on him, as John did also, said,

'Look at us.'

So he looked and waited, expecting to receive 5
something from them.

'I have no silver or gold,' Peter said, 'but what I 6
have, I give you. In the name of Jesus Christ, the
Nazarene—walk!'

Then taking his hand Peter lifted him up, and 7
immediately his feet and ankles were strengthened.
Leaping up, he stood upright and began to walk, and 8
went into the Temple with them, walking, leaping,
and praising God. All the people saw him walking 9
and praising God; and recognizing him as the man 10
who used to sit at the Beautiful Gate of the Temple
asking for alms, they were filled with awe and
amazement at what had happened to him.

Peter's Speech. This Miracle the Work of Christ

While he still clung to Peter and John, 11
the people, awe-struck, ran up and
crowded round them in what was known
as Solomon's Portico. Peter, seeing 12
this, spoke to the people,

'Israelites,' he said, 'why do you wonder at this?
Or why gaze at us, as though by any power or piety
of our own we had enabled him to walk? The God 13

of Abraham, Isaac, and Jacob, the God of our forefathers,
has glorified His Servant Jesus, whom you
delivered up and disowned in the presence of Pilate,
when he had decided to let Him go. Yes, you disowned 14
the holy and righteous One, and asked as a
favour the release of a murderer. The Guide of 15
Life you put to death; but God has raised Him
from the dead, of which we are witnesses. In virtue 16
of faith in His name, His name has strengthened this
man whom you behold and know; and the faith
which He has bestowed has entirely restored this
man, as you can all see.

An Appeal for Faith and Obedience

‘ And now, brethren, I know that it 17
was in ignorance that you did it, as was
the case with your rulers also. But in 18
this way God has fulfilled the declarations
He made through all the Prophets, that His Christ
would suffer. Repent, therefore, and reform your 19
lives, so that the record of your sins may be cancelled,
and that there may come seasons of refreshment
from the Lord, and that He may send the Christ 20
appointed beforehand for you—even Jesus. Heaven 21
must receive Him until those times of which God
has spoken from the earliest ages through the lips of
His holy Prophets—the times of the reconstitution
of all things. Moses declared, 22
‘ “ THE LORD YOUR GOD WILL RAISE UP A PROPHET
FOR YOU FROM AMONG YOUR BRETHREN AS HE HAS
RAISED ME. IN ALL THAT HE SAYS TO YOU, YOU MUST
LISTEN TO HIM. AND EVERY ONE WHO REFUSES TO 23
LISTEN TO THAT PROPHET SHALL BE UTTERLY DESTROYED
FROM AMONG THE PEOPLE ” (Deut. xviii.
15–19). Yes, and all the Prophets from Samuel 24
onwards who have spoken have also predicted these
days.

‘ You are the heirs of the Prophets, and of the 25
Covenant which God made with your forefathers
when He said to Abraham, “ AND THROUGH YOUR
POSTERITY ALL THE FAMILIES OF THE WORLD SHALL BE
BLESSED ” (Gen. xii. 3; xxii. 18). It is to you first 26

that God, after raising His Servant from the grave,
has sent Him to bless you, by causing every one of
you to turn from his wickedness?

Arrest of Peter and John

While they were saying this to the 1 **4**
people, the Priests, the Commander of
the Temple Guard, and the Sadducees
came upon them, highly incensed at their 2
teaching the people and proclaiming in the case of
Jesus the Resurrection from the dead. They arrested 3
the two Apostles and lodged them in custody till the
next day; for it was already evening. But many of 4
those who had listened to their preaching believed;
the number of the men now grew to about 5000.

Their Trial and Defence

The next day a meeting was held in 5
Jerusalem of their Rulers, Elders, and
Scribes, with Annas the High Priest, 6
Caiaphas, John, Alexander, and the other members
of the High Priest's family. So they made the 7
Apostles stand forward, and demanded of them,

'By what power or in what name have you done
this?'

Then Peter, filled with the Holy Spirit, replied, 8

'Rulers and Elders of the people, if we to-day are 9
under examination concerning the benefit conferred
on a man helplessly lame, as to how this man has been
cured, be it known to you all, and to all the people 10
of Israel, that through the name of Jesus Christ the
Nazarene, whom you crucified, but whom God has
raised from the dead—through that name this man
stands here before you in perfect health. This Jesus 11
is THE STONE TREATED WITH CONTEMPT BY YOU THE
BUILDERS, BUT IT HAS BEEN MADE THE CORNERSTONE
(Ps. cxviii. 22). And in no other is salvation to be 12
found; for, indeed, there is no second name under
heaven that has been given to men through which
we are to be saved.'

The two Apostles released

As they looked on Peter and John 13
so fearlessly outspoken—and also discovered
that they were illiterate persons,
untrained in the schools—they were

surprised ; and now they recognized them as having
been with Jesus. But seeing the man who had been 14
cured standing with them, they had no reply to make.
So they ordered them to withdraw from the Sanhedrin 15
while they conferred among themselves.

‘ What are we to do with these men ? ’ they asked 16
one another ; ‘ for the fact that a notable miracle has
been performed by them is well known to every one
in Jerusalem, and we cannot deny it. But to prevent 17
the matter spreading any further among the people,
let us stop them by threats from speaking in future
in this name to any man.’

So they recalled the Apostles, and ordered them 18
altogether to give up speaking or teaching in the name
of Jesus. But Peter and John replied, 19

‘ Whether it is right in God’s sight to listen to you
instead of listening to God, do you judge. As for us, 20
what we have seen and heard we cannot help speaking
about.’

The Court added further threats and then let them 21
go, being quite unable on account of the people
to find any way of punishing them, because all men
gave God the glory for what had happened. For the 22
man was over forty years of age on whom this miracle
of healing had been performed.

The Church prays for Courage

After their release the two Apostles 23
went to their friends, and told them all
that the High Priests and Elders had said.
And they, upon hearing the story, one 24
and all lifted up their voices to God and said,

‘ O Sovereign Lord, Thou didst make heaven and
earth and sea, and all that is in them, and didst say 25
through the Holy Spirit by the lips of our forefather
David, Thy servant,

‘ “ WHY HAVE THE NATIONS RAGED,
AND THE PEOPLES IMAGINED VAIN THINGS ?
THE KINGS OF THE EARTH STOOD BY, 26
AND THE RULERS ASSEMBLED TOGETHER
AGAINST THE LORD AND AGAINST HIS ANOINTED ”
(Ps. ii. 1, 2).

‘ They did indeed assemble in this city in hostility 27
to Thy holy Servant Jesus whom Thou hadst
anointed—Herod and Pontius Pilate with the
Gentiles and also the tribes of Israel—to do all that 28
Thy power and Thy will had predetermined should
be done. And now, Lord, listen to their threats, 29
and enable Thy servants to proclaim Thy word
with fearless courage, whilst Thou stretchest out 30
Thy hand to cure men, and to give signs and
marvels through the name of Thy holy Servant Jesus.’

The Request granted

When they had prayed, the place in 31
which they were assembled shook, and
they were, one and all, filled with the
Holy Spirit, and spoke God’s word with boldness.

The brotherly Love of the Church

Among all those who had embraced 32
the faith there was but one heart and soul,
so that none of them claimed any of his
possessions as his own, but everything
they had was common property ; while the Apostles 33
with great effect delivered their testimony as to the
resurrection of the Lord Jesus ; and great grace was
upon them all. And, in fact, there was not a needy 34
man among them, for all who were possessors of
lands or houses sold them, and brought the money
which they realized, and gave it to the Apostles, and 35
distribution was made to every one according to his
wants. In this way Joseph, to whom the Apostles 36
gave the name of Barnabas—signifying ‘ Son of
Encouragement ’—a Levite, a native of Cyprus, sold 37
a farm which he had, and brought the money and
gave it to the Apostles.

Falsehood punished

There was, however, a man of the name 1 **5**
of Ananias who, with his wife Sapphira,
sold some property, but, with her full knowledge 2
and consent, dishonestly kept back part of the
price received for it, though he brought the rest and
gave it to the Apostles.

Ananias,’ said Peter, ‘ why has Satan taken 3
possession of your heart, that you should try to
deceive the Holy Spirit and dishonestly keep back

part of the price paid you for this land ? While it 4
remained unsold, was not the land your own ? And
when sold, was it not at your own disposal ? How
is it that you have cherished this design in your heart ?
It is not to men you have told this lie, but to God.'

Upon hearing these words Ananias fell down dead, 5
and all who heard the words were awe-struck. The 6
younger men, however, rose, and wrapping the body
up, carried it out and buried it.

About three hours had passed, when his wife came 7
in, knowing nothing of what had happened. Peter 8
at once questioned her.

'Tell me,' he said, 'whether you sold the land for so much.'

'Yes,' she replied, 'for so much.'

'How was it,' replied Peter, 'that you two agreed 9
to put the Spirit of the Lord to the test ? The men
who have buried your husband are already at the
door, and they will carry you out.'

Instantly she fell down dead at his feet, and the 10
young men came in and found her dead. So they
carried her out and buried her by her husband's side.
The whole Church was awe-struck, and so were all 11
who heard of this incident.

Many other Miracles

Many signs and marvels continued to 12
be done among the people by the
Apostles ; and by common consent they
all met in Solomon's Portico. But none of the others 13
dared to attach themselves to them. Yet the people
held them in high honour—and more and more 14
believers in the Lord joined them, including great
numbers both of men and women—so that they 15
would even bring out their sick friends into the
streets and lay them on light couches or mats, in
order that when Peter came by, at least his shadow
might fall on one or other of them. The inhabitants, 16
too, of the towns in the neighbourhood of Jerusalem
came in crowds, bringing sick persons and some who
were harassed by foul spirits, and they were cured,
one and all.

The Apostles miraculously released from Prison

This roused the High Priest. He and 17
all his party—the sect of the Sadducees—
were filled with angry jealousy, and they 18
laid hands upon the Apostles, and put
them into the public gaol. But during the night an 19
angel of the Lord opened the prison doors and
brought them out, and said,

‘Go and stand in the Temple, and continue proclaiming 20
to the people all this Message of Life.’

On hearing this, they went into the Temple just 21
before daybreak, and began to teach.

They openly teach in the Temple Courts

So when the High Priest and his party
came, and had called together the Sanhedrin
as well as all the Elders of the
sons of Israel, they sent to the gaol to
fetch the Apostles. But the officers went and could 22
not find them in the prison. So they came back
and brought word, saying, 23

‘The gaol we found quite safely locked, and the
warders were on guard at the doors, but upon going
in we found no one there.’

When the Commander of the Temple Guards and 24
the High Priests heard this statement, they were
utterly at a loss with regard to it, wondering what
would happen next. And some one came and 25
brought them word, saying,

‘The men you put in prison are standing in the
Temple, and teaching the people.

Peter again testifies to the Resurrection

Upon this the Commander went with 26
the officers, and brought the Apostles;
but without using violence; for they
were afraid of being stoned by the people.
So they brought them and set them before the 27
Sanhedrin. And the High Priest questioned them.

‘We strictly forbade you to teach in that name— 28
did we not?’ he said. ‘And see, you have filled
Jerusalem with your teaching, and are trying to make
us responsible for that man’s death!’

Peter and the other Apostles replied, 29

‘We must obey God rather than man. The God 30

of our forefathers has raised Jesus to life, whom you
crucified and put to death. God has exalted Him 31
to His right hand as Guide and Saviour, to give
Israel repentance and forgiveness of sins. And we 32
—and the Holy Spirit whom God has given to those
who obey Him—are witnesses as to these things.'

Gamaliel urges the Sanhedrin to be cautious

Infuriated at getting this answer, they 33
were disposed to kill the Apostles. But 34
a Pharisee of the name of Gamaliel, a
teacher of the Law, held in honour by all
the people, rose and demanded that the men should
be sent out of court for a while.

'Israelites,' he said, 'be careful what you are about 35
to do in dealing with these men. Years ago Theudas 36
appeared, professing to be a person of importance,
and a body of men, some four hundred in number,
joined him. He was killed, and all his followers were
dispersed and annihilated. After him, at the time 37
of the Census, came Judas, the Galilaean, and was
the leader in a revolt. He too perished, and all his
followers were scattered. And now I tell you to 38
hold aloof from these men and leave them alone—
for if this scheme or work be of human origin,
it will come to nothing. But if it is really from 39
God, you will be powerless to put them down—
lest perhaps you find yourselves to be actually
fighting against God.'

The Apostles discharged

His advice carried conviction. So they 40
called the Apostles in, and—after flogging
them—ordered them not to speak in the
name of Jesus, and then let them go. They, there- 41
fore, left the Sanhedrin and went their way, rejoicing
that they had been deemed worthy to suffer disgrace
on behalf of the Name. But they did not desist 42
from teaching every day, in the Temple or at home,
and telling the gospel about Jesus, the Christ.

Seven Church Officers appointed

About this time, as the number of the 1 **6**
disciples was increasing, complaints were
made by the Greek-speaking Jews against
the Hebrews because their widows were

habitually overlooked in the daily ministration. So 2
the twelve called together the general body of the
disciples and said,
'It does not seem fitting that we Apostles should
neglect the word of God and attend to the tables.
Therefore, brethren, pick out from among yourselves 3
seven men of good repute, full of the Spirit and of
wisdom, and we will appoint them to undertake this
duty. But, as for us, we will devote ourselves to 4
prayer and to the ministry of the word.'

The suggestion met with general approval, and 5
they selected Stephen, a man full of faith and of the
Holy Spirit, Philip, Prochorus, Nicanor, Timon,
Parmenas, and Nicolas, a proselyte of Antioch.
These men they brought to the Apostles, and, after 6
prayer, they laid their hands upon them.

Rapid Growth of the Church

Meanwhile God's word continued to 7
spread, and the number of the disciples
in Jerusalem very greatly increased, and
very many priests became obedient to
the faith. And Stephen, full of grace and power, per- 8
formed great marvels and signs among the people.

Stephen is arrested

But some members of the synagogue 9
called that of the Libertines, and some
Cyreneans, Alexandrians, and men of
Cilicia and Asia, were roused to encounter Stephen
in debate. They were quite unable, however, to 10
resist the wisdom and the Spirit with which he
spoke. Then they privately put forward men who 11
declared,
'We have heard him speak blasphemous words
against Moses and against God.'

In this way they excited the people, the Elders, 12
and the Scribes. At length they came upon him,
seized him with violence, and took him before the
Sanhedrin. Here they brought forward false wit- 13
nesses who declared,
'This fellow is incessantly speaking against the
Holy Place and the Law. For we have heard him 14
say that Jesus, the Nazarene, will pull this place

down to the ground and will change the customs
which Moses handed down to us.'

The High Priest questions him

At once the eyes of all who were sitting 15
in the Sanhedrin were fastened on him,
and they saw his face like the face of an
angel. Then the High Priest asked 1 **7**
him,

'Are these statements true?'

The reply of Stephen was, 2

Stephen's Defence. A Review of the Nation's History

'Sirs—brethren and fathers—listen to
me. The God of Glory appeared to our
forefather Abraham when he was living
in Mesopotamia, before he settled in
Haran, and said to him, 3

'"Leave your country and your kindred, and go
into whatever land I point out to you" (Gen. xii. 1).

'Thereupon he left Chaldaea and settled in Haran 4
till after the death of his father, when God caused
him to remove into this country where you now live.
But he gave him no possession in it, no, not a single 5
square yard of ground (Deut. ii. 5). And yet He
promised to bestow the land as a permanent possession
on him and his posterity after him—and
promised this at a time when Abraham was childless
(Gen. xvii. 8). And God declared that Abraham's 6
posterity should for four hundred years make their
home in a country not their own, and be reduced to
slavery and be oppressed.

'"And the nation, whichever it is, that enslaves 7
them, I will judge," said God; "and afterwards
they shall come out" (Gen. xv. 13, 14), "and they
shall worship Me in this place" (Exod. iii. 12).

'Then He gave him the Covenant of circumcision 8
(Gen. xvii. 10), and under this Covenant he became
the father of Isaac—whom he circumcised on the
eighth day (Gen. xxi. 4). Isaac became the father of
Jacob, and Jacob became the father of the twelve
Patriarchs.

'The Patriarchs were jealous of Joseph and sold 9
him into slavery in Egypt (Gen. xxxvii. 11, 28). But

God was with him (Gen. xxxix. 2, 21) and delivered 10
him from all his afflictions, and gave him favour and
wisdom when he stood before Pharaoh, king of
Egypt, who appointed him governor over Egypt and
all the royal household (Gen. xli. 37, 40, 43, 55;
Ps. cv. 21). But there came a famine throughout 11
the whole of Egypt and Canaan—and great distress
—so that our forefathers could find no food (Gen.
xli. 54). When, however, Jacob heard that there 12
was wheat to be had, he sent our forefathers into
Egypt (Gen. xlii. 1); that was the first time. On 13
their second visit Joseph made himself known to
his brothers (Gen. xlv. 4), and Pharaoh was informed
of Joseph's parentage. Then Joseph sent and invited 14
his father Jacob and all his family, numbering seventy-five
persons (Gen. xlv. 9; xlvi. 27), to come to him,
and Jacob went down into Egypt (Gen. xlvi. 5). 15
There he died, and so did our forefathers (Gen.
xlix. 33; Exod. i. 6), and they were taken to
Shechem and were laid in the tomb which Abraham 16
had bought from the sons of Hamor at Shechem for
a sum of money paid in silver (Gen. l. 13; Josh.
xxiv. 32).

'But as the time drew near for the fulfilment of 17
the promise which God had made to Abraham, the
people became many times more numerous in Egypt,
until there arose a foreign king over Egypt who knew 18
nothing of Joseph (Exod. i. 7, 8). He adopted a 19
crafty policy towards our race, and oppressed our
forefathers, making them cast out their infants so
that they might not be permitted to live (Exod. i.
10, 22). At this time Moses was born—a wonder- 20
fully beautiful child (Exod. ii. 2); and for three
months he was cared for in his father's house. At 21
length he was cast out, but Pharaoh's daughter
adopted him, and brought him up as her own son
(Exod. ii. 5, 10). So Moses was educated in all the 22
learning of the Egyptians, and possessed great influence
through his eloquence and his achievements.

'And when he was just forty years old, it occurred 23

to him to visit his brethren the descendants of Israel.
Seeing one of them wrongfully treated he took his 24
part, and secured justice for the ill-treated man by
striking down the Egyptian. He supposed his 25
brethren to be aware that by him God was sending
them deliverance ; this, however, they did not understand.
The next day, also, he came and found two 26
of them fighting, and he endeavoured to make peace
between them.

' " Sirs," he said, " you are brothers. Why are you wronging one another ? "

' But the man who was doing the wrong resented 27
his interference, and asked,

' " Who appointed you ruler and judge over
us ? Do you mean to kill me as you killed the 28
Egyptian yesterday ? "

' Alarmed at this question, Moses fled from the 29
country and went to live in the land of Midian (Exod. ii. 11-15). There he became the father of two sons.

' But at the end of forty years there appeared to him 30
in the Desert of Mount Sinai an angel in a flame of
fire in a bush. When Moses saw this he wondered 31
at the sight ; but on his going up to look further, the
voice of the Lord was heard, saying, 32

' " I am the God of your forefathers, the God of Abraham, of Isaac, and of Jacob."

' Quaking with fear Moses did not dare gaze.

' " Take off your shoes," said the Lord, " for the 33
spot on which you are standing is holy ground. I 34
have seen, yes, I have seen the oppression of My people who are in Egypt and have heard their groans, and I have come down to deliver them. And now come, I will send you to Egypt " (Exod. iii. 10).

' The Moses whom they rejected, asking him, 35
" Who appointed you ruler and judge ? "—that same
Moses we find God sending as a ruler and a deliverer
by the help of the angel who appeared to him in the
bush. This was he who brought them out, after 36
performing marvels and signs in Egypt and at the

Red Sea, and in the Desert for forty years. This is 37
the Moses who said to the descendants of Israel,

'"GOD WILL RAISE UP A PROPHET FOR YOU FROM
AMONG YOUR BRETHREN, JUST AS HE RAISED ME UP"
(Deut. xviii. 15, 18).

'This is he who was among the Congregation in 38
the Desert, together with the angel who spoke to
him on Mount Sinai and with our forefathers, who
received ever-living utterances to hand on to us.

'Our forefathers, however, would not submit to 39
him, but spurned his authority and in their hearts
turned back to Egypt. They said to Aaron, 40

'"Make gods for us, to march in front of us; for
as for this Moses who brought us out of the land of
Egypt, we do not know what has become of him"
(Exod. xxxii. 1–8).

'Moreover they made a calf at that time, and 41
offered a sacrifice to the idol, and kept rejoicing in the
gods which their own hands had made. So God 42
turned from them and gave them up to the worship
of the Host of heaven, as it is written in the Book of
the Prophets,

'"DID YOU OFFER ME VICTIMS AND SACRIFICES
FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?
NAY, YOU LIFTED UP MOLOCH'S TENT 43
AND THE STAR OF THE GOD REPHAN—
THE IMAGES WHICH YOU MADE IN ORDER TO WORSHIP THEM;
AND I WILL REMOVE YOU BEYOND BABYLON"
(Amos v. 25–27).

'Our forefathers had the Tent of Witness in the 44
Desert, built as He who spoke to Moses had in-
structed him to make it in imitation of the model
which he had seen. That Tent was bequeathed to 45
the next generation of our forefathers. Under
Joshua they brought it with them when they were
taking possession of the land of the Gentile nations,
whom God drove out before them. So it continued
till David's time. David obtained favour with God, 46

and asked leave to provide a dwelling-place for the
God of Jacob. But it was Solomon who built a 47
house for Him. Yet the Most High does not dwell 48
in buildings erected by men's hands. But, as the
Prophet declares,

' "THE SKY IS MY THRONE, 49
AND EARTH IS THE FOOTSTOOL FOR MY FEET.
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME,
SAYS THE LORD,
OR WHAT RESTING PLACE SHALL I HAVE?
DID NOT MY HAND FORM THIS UNIVERSE?" 50
(Isa. lxvi. 1, 2).

These Jews resembled their Forefathers

'O stiff-necked men, uncircumcised 51
in heart and ears, you are continually
at strife with the Holy Spirit—just as
your forefathers were. Which of the 52
Prophets did not your forefathers persecute? Yes,
they killed those who foretold the advent of the
righteous One, whose betrayers and murderers you
have now become—you who received the Law given 53
through angels, and yet have not obeyed it.'

Stephen is stoned to Death

As they listened to these words, they 54
became infuriated and gnashed their
teeth at him. But, full of the Holy Spirit 55
and looking up to heaven, Stephen saw
the glory of God, and Jesus standing at God's right
hand.

'I can see heaven wide open,' he said, 'and the 56
Son of Man standing at God's right hand.'

Upon this, with a loud outcry they stopped their 57
ears, rushed upon Stephen in a body, dragged him 58
out of the city, and stoned him, the witnesses throwing
off their outer garments and giving them into
the care of a young man called Saul. So they stoned 59
Stephen, while he prayed,

'Lord Jesus, receive my spirit.'

Then, rising on his knees, he cried aloud, 60

'Lord, do not reckon this sin against them.'

And with these words he fell asleep. And Saul 1 **8**
fully approved of his murder.

Believers persecuted and scattered

That day a great persecution broke out
against the Church in Jerusalem, and
all except the Apostles were scattered
throughout Judaea and Samaria. A party 2
of devout men buried Stephen, and made loud
lamentation over him. But Saul cruelly harassed
the Church. He went into house after house, and, 3
dragging off both men and women, threw them into
prison.

The Church in Judaea and Samaria

Philip's Preaching and Miracles

So those who were scattered abroad 4
went from place to place spreading the
gospel of God's word; while Philip 5
went down to the city of Samaria and
proclaimed Christ there. Crowds of people with 6
one accord gave attention to what they heard from
him, listening and witnessing the signs which he
wrought. For with a loud cry foul spirits came out 7
of many possessed by them, and many paralytics and
lame persons were restored to health. And there 8
was great joy in that city.

Simon the Magician

Now for some time past there had been 9
a man named Simon living there, who
had been practising magic and astonishing
the Samaritans, pretending that he was more than
human. To him people of all classes paid attention, 10
declaring,

'This man is the Power of God, known as the
Great Power.'

His influence over them arose, because he had, for 11
a long time, bewildered them by his sorceries. But 12
when Philip began to tell the gospel about the
Kingdom of God and the Name of Jesus Christ,
and they embraced the faith, they were baptized,
men and women alike. Simon himself also believed, 13
and after being baptized remained in close attendance
on Philip, and was full of amazement at seeing such
signs and such great miracles performed.

Peter and John visit Samaria

When the Apostles in Jerusalem heard 14
that the Samaritans had accepted God's
word, they sent Peter and John to visit
them. They, when they came down, 15
prayed for them that they might receive the Holy
Spirit. For He had not as yet fallen upon any of 16
them: they had only been baptized into the name
of the Lord Jesus. Then the Apostles laid their 17
hands upon them, and they received the Holy Spirit.

The Magician sternly rebuked

When, however, Simon saw that it was 18
through the laying on of the Apostles'
hands that the Spirit was bestowed, he
offered them money.

'Give me too,' he said, 'that power, so that every 19
one on whom I place my hands will receive the Holy
Spirit.'

'Perish your money and yourself,' replied Peter, 20
'because you have imagined that you can obtain
God's free gift with money! No part or lot have 21
you in this matter, for your heart is not right in God's
sight. Repent, therefore, of this wickedness of 22
yours, and pray to the Lord, in the hope that the purpose
which is in your heart may perhaps be forgiven
you. For I perceive that you have fallen into the 23
gall of bitterness and the bondage of iniquity.'

'Pray, both of you, to the Lord for me,' answered 24
Simon, 'that nothing of what you have said may
come upon me.'

Philip and the pious Abyssinian

So the Apostles, after giving a solemn 25
charge and delivering the Lord's word,
travelled back to Jerusalem, making
known the gospel also in many of the
Samaritan villages. And an angel of the Lord said 26
to Philip,

'Rise and proceed south to the road that runs
down from Jerusalem to Gaza, crossing the Desert.'

Upon this he rose and went. Now, as it happened, 27
an Ethiopian eunuch who was in a position of high
authority with Candace, queen of the Ethiopians, as
her treasurer, had visited Jerusalem to worship there,

and was now on his way home; and as he sat in his 28
chariot he was reading the Prophet Isaiah. Then 29
the Spirit said to Philip,

'Go and join that chariot.'

So Philip ran up, and heard the eunuch reading the 30
Prophet Isaiah.

'Do you understand what you are reading?' he asked.

'Why, how can I,' replied the eunuch, 'unless 31
some one explains it to me?'

And he earnestly invited Philip to come up and sit
with him. The passage of Scripture which he was 32
reading was this:

'LIKE A SHEEP HE WAS LED TO SLAUGHTER,
AND AS A LAMB BEFORE ITS SHEARER IS DUMB,
SO HE OPENED NOT HIS MOUTH.
IN HIS HUMILIATION JUSTICE WAS DENIED HIM. 33
WHO WILL MAKE KNOWN HIS POSTERITY?
FOR HE IS DESTROYED FROM AMONG MEN'
(Isa. liii. 7, 8).

'Pray, of whom is the Prophet speaking?' in- 34
quired the eunuch; 'of himself or of some one
else?'

Then Philip began to speak, and, commencing with 35
that same portion of Scripture, told him the gospel
about Jesus.

Philip baptizes him

So they proceeded on their way till 36
they came to some water; and the eunuch
exclaimed,

'See, here is water; what is there to prevent my
being baptized?'

So he stopped the chariot; and both of them— 38
Philip and the eunuch—went down into the water,
and Philip baptized him. But no sooner had they 39
come up out of the water than the Spirit of the Lord
caught Philip away, and the eunuch did not see him
again. With a glad heart he resumed his journey;
but Philip found himself at Azotus. Then visiting 40
town after town he everywhere made known the
gospel until he reached Caesarea.

Saul of Tarsus is suddenly converted

Now Saul, whose every breath was a 1 9
threat of destruction for the disciples of
the Lord, went to the High Priest and 2
begged from him letters addressed to the
synagogues in Damascus, in order that if he found
any who were of the Way there, either men or
women, he might bring them in chains to Jerusalem.
But on the journey, as he was getting near Damascus, 3
suddenly there flashed round him a light from
heaven; and falling to the ground he heard a voice 4
which said to him,

'Saul, Saul, why are you persecuting Me?'

'Who art thou, Lord?' he asked. 5

'I am Jesus, whom you are persecuting,' was the
reply. 'But rise and go to the city, and you will be 6
told what you are to do.'

Meanwhile the men who travelled with Saul were 7
standing dumb with amazement, hearing the voice,
but seeing no one. Then he rose from the ground, 8
but when he had opened his eyes, he could see nothing,
and they led him by the hand and brought him to
Damascus. And till the third day he remained 9
without sight, and did not eat or drink anything.

Now in Damascus there was a disciple of the name 10
of Ananias. The Lord spoke to him in a vision,
saying,

'Ananias!'

'I am here, Lord,' he answered.

'Rise,' said the Lord, 'and go to Straight Street, 11
and inquire at the house of Judas for a man called
Saul, from Tarsus, for see, he is praying. He has 12
seen a man called Ananias come and lay his hands
upon him so that he may recover his sight.'

'Lord,' answered Ananias, 'I have heard about 13
that man from many, and about the great mischief
he has done to Thy saints in Jerusalem; and here 14
he is authorized by the High Priests to arrest all who
call upon Thy name.'

'Go,' replied the Lord; 'he is a chosen instrument 15
of Mine to carry My name to the Gentiles and to

kings and to the sons of Israel. For I will let him 16
know the great sufferings which he must pass through
for My sake.'

So Ananias went and entered the house; and, 17
laying his hands upon Saul, said,

'Saul, brother, the Lord—even Jesus who appeared
to you on your journey—has sent me, that you may
recover your sight and be filled with the Holy Spirit.'

Instantly there dropped from his eyes what seemed 18
to be scales, and he could see once more. Upon this
he rose and received baptism; after which he took 19
food and regained his strength.

He preaches at Damascus

Then he remained some little time with
the disciples in Damascus. And in the 20
synagogues he began at once to proclaim
Jesus as the Son of God; and his hearers were all 21
amazed, and began to ask one another,

'Is not this the man who in Jerusalem made havoc of those who called upon that Name, and came here on purpose to carry them off in chains to the High Priests?'

Saul, however, gained power more and more, and 22
as for the Jews living in Damascus, he confounded
them with his proofs that Jesus is the Christ.

A Plot to kill Saul

At length the Jews plotted to kill Saul; 23
but information of their intention was 24
given to him. They even watched the
gates, day and night, in order to murder him; but 25
his disciples took him by night and let him down
through the wall, lowering him in a basket.

He goes to Jerusalem, Caesarea, and Tarsus

So he came to Jerusalem and made 26
several attempts to associate with the disciples,
but they were all afraid of him,
being in doubt as to whether he was a
disciple. Barnabas, however, came to his assistance. 27
He brought Saul to the Apostles, and related to them
how, on his journey, he had seen the Lord, and that
the Lord had spoken to him, and how in Damascus
he had fearlessly taught in the name of Jesus.
Henceforth Saul was one of them, going in and out 28

of the city, and speaking fearlessly in the name of 29
the Lord. And he often talked with the Hellenists
and had discussions with them. But they tried
to take his life. On learning this, the brethren 30
brought him down to Caesarea, and then sent him
by sea to Tarsus.

The Church greatly prospers

The Church, however, throughout the 31
whole of Judaea, Galilee, and Samaria,
had peace and was built up; and grew
in numbers, living in the fear of the
Lord and in the encouragement of the Holy Spirit.

Peter cures Aeneas at Lydda

Now Peter, as he went to town after 32
town, came down also to the saints at
Lydda. There he found a man of the 33
name of Aeneas, who for eight years had
kept his bed, being paralysed. Peter said to him, 34

'Aeneas, Jesus Christ cures you. Rise and make
your own bed.'

He at once rose to his feet. And all the people 35
of Lydda and Sharon saw him; and they turned
to the Lord.

At Joppa he brings back Dorcas to Life

Among the disciples at Joppa was a 36
woman called Tabitha, or, as the name
may be translated, 'Dorcas.' Her life
was full of the good and charitable
actions which she was constantly doing. But it 37
happened, just at that time, that she was taken ill and
died. After washing her body they laid it out in a
room upstairs. Lydda, however, being near Joppa, 38
the disciples, who had heard that Peter was at
Lydda, sent two men to him with an urgent request
that he would come over to them without delay. So 39
Peter rose and went with them. On his arrival they
took him upstairs, and the widows all stood by his
side, weeping and showing him all the clothing and
cloaks that Dorcas used to make while she was still
with them. Peter, however, putting every one out 40
of the room, knelt down and prayed, and then turning
to the body, he said,

'Tabitha, rise.'

Dorcas opened her eyes, and, seeing Peter, sat up. Then, giving her his hand, he raised her to her feet, 41 and calling to him the saints and the widows, he gave her back to them alive. This became known 42 throughout Joppa, and many believed in the Lord; and Peter remained for a considerable time at 43 Joppa, staying at the house of a man called Simon, a tanner.

An Angel brings a Message to Cornelius

Now a Captain of the Italian regiment, 1 **10** named Cornelius, was quartered at Caesarea. He was religious and God- 2 fearing—and so was every member of his household. He was also liberal in his charities to the people, and continually offered prayer to God. About three o'clock one afternoon he had a vision, 3 and distinctly saw an angel of God enter his house, who called him by name, saying,

'Cornelius!'

Looking steadily at him, and being much alarmed, 4 he said,

'What is it, Lord?'

'Your prayers and charities,' he replied, 'have gone up as a memorial before God. And now send 5 to Joppa and fetch Simon, surnamed Peter. He is 6 lodging with one Simon, a tanner, who has a house close to the sea.'

So when the angel who had been speaking to him 7 was gone, Cornelius called two of his servants and a God-fearing soldier who was in constant attendance on him, and, after telling them everything, he sent 8 them to Joppa.

Peter's Vision

The next day, while they were still on 9 their journey and were getting near the town, about noon Peter went up on the house-top to pray. He had got very hungry 10 and wished for some food; but, while they were preparing it, he fell into a trance. The sky had 11 opened to his view, and what seemed to be an enormous sheet was descending, being let down to the earth by ropes at the four corners. In it were all 12

kinds of quadrupeds, reptiles, and birds, and a voice 13
came to him which said,

'Rise, Peter, kill and eat.'

'On no account, Lord,' he replied; 'for I have 14
never yet eaten anything unhallowed and unclean.'

Again a second time a voice was heard which 15
said,

'What God has cleansed, you must not regard as
unhallowed.'

This took place three times, and immediately the 16
sheet was drawn up out of sight.

Arrival of the Servants of Cornelius

Now just while Peter was wondering 17
as to the meaning of the vision he had
seen, the men sent by Cornelius, having
by inquiry found out Simon's house, 18
came to the door and called the servant, and
asked,

'Is Simon, surnamed Peter, staying here?'

Peter was still pondering over the vision, when 19
the Spirit said to him,

'Three men are now inquiring for you. Rise, go 20
down, and go with them without any misgivings;
for it is I who have sent them to you.'

So Peter went down and said to the men, 21

'I am the man you are inquiring for. What is the
reason of your coming?'

They said, 22

'Cornelius, a captain, an upright and God-fearing
man, of whom the whole Jewish nation speaks well,
has been divinely instructed by a holy angel to send
for you to his house and listen to what you have to
say.'

Upon hearing this, Peter invited them in, and gave 23
them a lodging.

Peter with Cornelius in Caesarea

The next day he set out with them,
some of the brethren from Joppa going
with him, and the day after that they 24
reached Caesarea. There Cornelius was
awaiting their arrival, and had invited all his kinsmen
and intimate friends to be present. When Peter 25

entered the house, Cornelius met him, and falling at
his feet did him homage. But Peter lifted him up. 26
'Stand up,' he said; 'I myself also am but a
man.'

So Peter went in and conversed with him, and 27
found a large company assembled. He said to them, 28
'You are aware that a Jew is strictly forbidden to
associate with a Gentile or visit him; but God has
taught me to call no one unhallowed or unclean. 29
Hence, when sent for, I came without raising any objection.
I therefore ask why you sent for me.'

'Just at this hour, three days ago,' replied Cor- 30
nelius, 'I was offering afternoon prayer in my house,
when suddenly a man in shining raiment stood in
front of me, who said, 31
'"Cornelius, your prayer has been heard, and
your acts of charity have been remembered by God.
Send therefore to Joppa, and invite Simon, surnamed 32
Peter, to come here. He is staying in the house of
Simon, a tanner, close to the sea."

'Immediately, therefore, I sent to you, and I 33
thank you heartily for having come. That is why
all of us are now assembled here in God's presence,
to listen to what the Lord has commanded you to say.'

Peter's Speech

Then Peter began to speak. 34
'I clearly see,' he said, 'that God
makes no distinctions between one man
and another; but that in every nation those who 35
fear Him and live good lives are acceptable to Him.
The word which He sent to the sons of Israel, 36
when He announced the gospel of peace through
Jesus Christ—He is Lord of all—that word you
cannot but know; the story, I mean, which has 37
spread through the length and breadth of Judaea,
beginning in Galilee after the baptism which John
proclaimed. It tells how God anointed Jesus of 38
Nazareth with the Holy Spirit and with power, so
that He went about doing good, and curing all who
were oppressed by the Devil—for God was with
Him.

'And we are witnesses to all that He did both 39
in the country of the Jews and in Jerusalem. But
they even put Him to death, by crucifixion. That 40
same Jesus God raised to life on the third day, and
permitted Him to appear, not to all the people, but to 41
witnesses—men previously chosen by God—namely,
to us, who ate and drank with Him after He rose from
the dead. And He has commanded us to preach to 42
the people and solemnly declare that this is He who
has been appointed by God to be the Judge of the
living and the dead. To Him all the Prophets bear 43
witness that through His name all who believe in
Him receive the forgiveness of their sins.'

Gentiles receive the Holy Spirit and Baptism

While Peter was speaking these words, 44
the Holy Spirit fell on all who were listening to the word. And all the Jewish 45
believers who had come with Peter were
astonished that on the Gentiles also the gift of the
Holy Spirit was poured out. For they heard them 46
speaking in tongues and extolling the majesty of God.
Then Peter said,

'Can any one forbid the use of the water for the 47
baptism of these people—men who have received the
Holy Spirit just as we did?'

And he directed that they should be baptized in 48
the name of Jesus Christ. Then they begged him
to remain with them for a time.

11

Peter is censured. His Defence

Now the Apostles, and the brethren in 1
various parts of Judaea, heard that the
Gentiles also had received God's word;
and, when Peter returned to Jerusalem, 2
the party of circumcision found fault with him.

'You went into the houses of men uncircumcized,' 3
they said, 'and you ate with them.'

Peter, however, explained the whole matter to them 4
from the beginning.

'While I was in the town of Joppa, offering prayer,' 5
he said, 'in a trance I saw a vision. There descended
what seemed to be an enormous sheet, being let down
from the sky by ropes at the four corners, and it came

close to me. Fixing my eyes on it, I examined it 6
closely, and saw various kinds of quadrupeds, wild
beasts, reptiles, and birds. I also heard a voice saying 7
to me,

‘“ Rise, Peter, kill and eat.”

‘“ On no account, Lord,” I replied, “ for nothing 8
unhallowed or unclean has ever gone into my mouth.”

‘ But a voice answered, speaking a second time 9
from the sky,

‘“ What God has cleansed, you must not regard
as unhallowed.”

‘ This took place three times, and then everything 10
was drawn up again out of sight.

‘ Now at that very moment three men came to the 11
house where we were, having been sent from Caesarea
to find me. And the Spirit told me to accompany 12
them without any misgivings. There also went with
me these six brethren who are now present, and we
entered the Centurion’s house. Then he described 13
to us how he had seen the angel standing in his house
and saying,

‘“ Send to Joppa, and fetch Simon, surnamed
Peter. He will teach you truths by which you and 14
all your household will be saved.”

‘ And,’ said Peter, ‘ no sooner had I begun to speak 15
than the Holy Spirit fell upon them, just as He fell
upon us at the first. Then I remembered the Lord’s 16
words, how He said,

‘“ John baptized with water, but you shall be
baptized in the Holy Spirit.”

‘ If therefore God gave them the same gift as He 17
gave us when we first believed on the Lord Jesus
Christ, why, who was I to be able to thwart God ? ’

On hearing this they were silenced, and they 18
extolled the goodness of God, and said,

‘ So then, to the Gentiles also God has given the
repentance which leads to Life.’

The Church in Antioch

The first Gentile Church

Those, however, who had been driven 19
in various directions by the persecution
which broke out on account of Stephen
made their way to Phoenicia, Cyprus,
and Antioch, delivering the word to none but Jews.
But some of them were Cyprians and Cyreneans, 20
who, on coming to Antioch, spoke to the Greeks also
and told them the gospel concerning the Lord
Jesus. The power of the Lord was with them, and 21
there were a vast number who believed and turned
to the Lord.

Barnabas sent to Antioch

When tidings of this reached the ears 22
of the Church in Jerusalem, they sent
Barnabas as far as Antioch. On arriv- 23
ing he was delighted to see the grace of
God; and he encouraged them all to remain, with
fixed resolve, faithful to the Lord. For he was a 24
good man, and was full of the Holy Spirit and of
faith; and the number of believers in the Lord
greatly increased.

He brings Saul from Tarsus

Then Barnabas paid a visit to Tarsus 25
to try to find Saul. He succeeded, and 26
brought him to Antioch; and for a whole
year they were the guests of the Church,
and taught a large number of people. And it was in
Antioch that the disciples first received the name of
'Christians.'

Relief for the poor Christians in Judaea

At that time certain Prophets came 27
down from Jerusalem to Antioch, one of 28
whom, named Agabus, publicly predicted
by the Spirit the speedy coming of a great
famine throughout the world. (It came in the reign
of Claudius.) So the disciples put aside money, 29
every one in proportion to his means, for the relief of
the brethren living in Judaea. This they did, for- 30
warding their contributions to the Elders by Barnabas
and Saul.

James beheaded. Peter imprisoned

Now, about that time, King Herod 1 **12**
laid hands on certain members of the
Church, to do them violence ; and James, 2
John's brother, he beheaded. Finding 3
that this gratified the Jews, he proceeded to seize
Peter also : these were the days of Unleavened Bread.
He had him arrested and lodged in gaol, handing 4
him over to the care of sixteen soldiers ; he intended after the Passover to bring him out again to the
people. So Peter was kept in gaol ; but long and 5
fervent prayer was offered to God by the Church
on his behalf.

An Angel rescues Peter

Now when Herod was on the point of 6
taking him out of prison, that very night
Peter was asleep between two soldiers,
bound with two chains, and guards were
on duty outside the door. Suddenly an angel of the 7
Lord stood by him, and a light shone in the cell ;
and, striking Peter on the side, he woke him and said,

'Rise quickly.'

And the chains dropped off his wrists.

'Fasten your girdle,' said the angel, 'and tie on 8
your sandals.'

He did so. Then the angel said,

'Throw your cloak round you, and follow me.'

So Peter went out, following him, yet could not 9
believe that what the angel was doing was real, but
supposed that he saw a vision. And passing the first 10
guard and the second, they came to the iron gate
leading into the city. This opened to them of itself ;
and, going out, they passed on through one street,
and then suddenly the angel left him. Peter coming 11
to himself said,

'Now I know for certain that the Lord has sent
His angel and has rescued me from the power of
Herod and from all that the Jewish people were
anticipating.'

The Surprise and Joy of the Church

So, on reflection, he went to the house 12
of Mary, the mother of John surnamed
Mark, where a large number of people

were assembled, praying. When he knocked at 13
the door in the gate, a maidservant named Rhoda
came to answer the knock; and recognizing Peter's 14
voice, for very joy she did not open the door,
but ran in and told them that Peter was standing
there.

'You are mad,' they said. 15

But she stoutly maintained that it was true.

'It is his guardian angel,' they said.

Meanwhile Peter went on knocking, until at last 16
they opened the door and saw that it was really he,
and were filled with amazement. But he motioned 17
with his hand for silence, and then described to them
how the Lord had brought him out of the prison.

'Tell all this to James and the brethren,' he
added.

Then he left them, and went to another place.

The two Sentries executed

When morning came, there was no little 18
commotion among the soldiers as to what
could possibly have become of Peter.
And when Herod had had him searched 19
for and could not find him, after questioning the
guards he ordered them away to execution. He
then went down from Judaea to Caesarea and remained there.

Herod's dreadful Death

Now the people of Tyre and Sidon had 20
incurred Herod's violent displeasure. So
they sent a large deputation to wait on
him; and having secured the good will
of Blastus, his treasurer, they begged the king to be
friendly with them again, because their country was
dependent on his for its food supply. So, on an 21
appointed day, Herod, having arrayed himself in
royal robes, took his seat on the tribunal, and was
haranguing them; and the assembled people raised 22
a shout,

'It is the voice of a god, and not of a man!'

Instantly an angel of the Lord struck him, because 23
he had not given the glory to God; and being eaten
up by worms, he died.

Barnabas and Saul return to Antioch

But God's word prospered and spread. 24
And Barnabas and Saul returned from 25
Jerusalem, having discharged their mission, and they brought with them John, surnamed Mark.

They are ordained as Missionaries

13 Now there were in Antioch, in the 1
Church there—as prophets and teachers—Barnabas, Symeon surnamed 'Niger,' Lucius the Cyrenean, Manaen (who was Herod the Tetrarch's foster-brother), and Saul.
While they were worshipping the Lord and fasting, 2
the Holy Spirit said,

'Set me apart Barnabas and Saul for the work to which I have called them.'

So, after fasting and prayer and the laying on of 3
hands, they let them go.

First Missionary Tour of Barnabas and Saul

Cyprus

They therefore, being thus sent out by 4
the Holy Spirit, went down to Seleuceia,
and from there sailed to Cyprus. Having reached 5
Salamis, they began to announce the word of God in the synagogues of the Jews. And they had John as their assistant.

Sergius Paulus and Elymas

When they had gone through the whole 6
length of the island as far as Paphos, they there met with a Jewish magician and false
prophet, Bar-Jesus by name, who was a 7
friend of the Proconsul Sergius Paulus. The Proconsul was a man of keen intelligence. He sent for Barnabas and Saul, and asked to be told the word
of God. But Elymas (or 'the Magician,' for such 8
is the meaning of the name) opposed them, and tried to prevent the Proconsul from accepting the faith.
Then Saul, who is also called Paul, was filled with the 9
Holy Spirit, and, fixing his eyes on Elymas, said, 10

'You who are full of every kind of craftiness and unscrupulous cunning—you son of the Devil and foe to all that is right—will you never cease to misrepre-

sent the straight paths of the Lord? The Lord's 11
hand is now upon you, and you will be blind for a time and unable to see the light of day.'

Instantly there fell upon him a mist and a darkness, and, as he walked about, he begged people to lead
him by the hand. Then the Proconsul, seeing what 12
had happened, believed, being struck with amazement at the teaching of the Lord.

Perga and the Pisidian Antioch

From Paphos, Paul and his party put 13
out to sea and sailed to Perga in Pamphylia. John, however, left them and
returned to Jerusalem. But they them- 14
selves, passing through from Perga, came to Antioch in Pisidia.

Paul's great Speech to the Jews in Antioch

Here, on the Sabbath day, they went
into the synagogue and sat down. After 15
the reading of the Law and the Prophets, the rulers of the synagogue sent word to them.

'Brethren,' they said, 'if you have anything encouraging to say to the people, speak.'

So Paul rose, and motioning with his hand for 16
silence, said,

'Israelites, and you others who fear God, pay
attention to me. The God of this people of Israel 17
chose our forefathers, and made the people great during their stay in Egypt, until with wondrous power
He brought them out from that land. For about 18
forty years He fed them like a nurse in the Desert.
Then, after overthrowing seven nations in the land 19
of Canaan, He divided that country among them as their inheritance for about four hundred and fifty
years; and afterwards He gave them judges down 20
to the time of the Prophet Samuel. Next they asked 21
for a king, and God gave them Saul the son of Kish,
a Benjamite, who reigned forty years. After remov- 22
ing him, He raised up David to be their king, to whom He also bore witness when He said,

'"I have found David the son of Jesse, a man I love, who will obey all My commands."

'It is from among David's descendants that God, 23
in fulfilment of His promise, has brought a Saviour
to Israel, even Jesus. Before the coming of Jesus, 24
John had proclaimed to all the people of Israel a
baptism of repentance. But John, when he was 25
fulfilling his career, used to speak thus,

'"What do you suppose me to be? I am not the
Christ. But there is One coming after me whose
sandal I am not worthy to unfasten."

'Brethren, descendants of the family of Abraham, 26
and all among you who fear God, to us has the
word of this salvation been sent. For the people of 27
Jerusalem and their rulers, by the judgement they
pronounced on Jesus, have actually fulfilled the predictions
of the Prophets which are read Sabbath after
Sabbath, through ignorance of those predictions and
of Him. Without having found Him guilty of any 28
capital offence they urged Pilate to have Him put to
death; and when they had carried out everything 29
which had been written about Him, they took
Him down from the cross and laid Him in a
tomb.

'But God raised Him from the dead. And for 30, 3
many days He appeared to the people who had gone
up with Him from Galilee to Jerusalem and are now
witnesses concerning Him to the Jews. And we 32
bring you the Good News about the promise made
to our forefathers, that God has amply fulfilled it to 33
our children in raising up Jesus; as it is also written
in the second Psalm, "THOU ART MY SON: TO-DAY
I HAVE BECOME THY FATHER" (Ps. ii. 7). And as to 34
His having raised Him from among the dead, never
again to be in the position of one soon to return to
decay, He speaks thus: "I WILL GIVE YOU THE HOLY
AND TRUSTWORTHY PROMISES MADE TO DAVID" (Isa.
lv. 3). Because in another Psalm also He says, 35
"THOU WILT NOT GIVE UP THY HOLY ONE TO
UNDERGO DECAY" (Ps. xvi. 10). For David, after 36
having been useful to his own generation in accordance
with God's purpose, did fall asleep, was gathered

to his forefathers, and did undergo decay. But 37
He whom God raised to life underwent no
decay.

'Understand therefore, brethren, that through 38
this Jesus forgiveness of sins is announced to you;
and in Him every believer is absolved from all 39
offences, from which you could not be absolved
under the Law of Moses. Beware, then, lest what 40
is spoken in the Prophets should come true of you:
"BEHOLD, YOU DESPISERS, BE ASTONISHED AND 41
PERISH, BECAUSE I AM CARRYING ON A WORK IN YOUR
TIME—A WORK WHICH YOU WILL UTTERLY REFUSE
TO BELIEVE, THOUGH IT BE FULLY DECLARED TO
YOU"' (Hab. i. 5).

The People are deeply impressed

As Paul and Barnabas were leaving the 42
synagogue, the people earnestly begged
to have all this repeated to them on the
following Sabbath. And, when the con- 43
gregation had broken up, many of the Jews and of
the devout converts from heathenism continued with
Paul and Barnabas, who talked to them and urged
them to hold fast to the grace of God.

But, being opposed, the Apostles turn to the Gentiles

On the next Sabbath almost the whole 44
population of the city came together to
hear the word of the Lord. Seeing the 45
crowds, the Jews, filled with angry
jealousy, opposed Paul's statements and
abused him. Then, throwing off all reserve, Paul 46
and Barnabas said,

'We were bound to proclaim the word of God to
you first. But since you spurn it and judge your-
selves to be unworthy of eternal Life—well, we turn
to the Gentiles. For such is the Lord's command 47
to us.

'"I HAVE PLACED THEE AS A LIGHT TO THE
GENTILES, IN ORDER THAT THOU MAYEST BE A
SAVIOUR TO THE ENDS OF THE EARTH"' (Isa. xlix. 6).

The Gentiles listened with delight and extolled 48
the Lord's word; and all who were pre-destined to
eternal Life believed.

Persecution drives them to Iconium

So the word of the Lord spread through 49
the whole district. But the Jews in- 50
fluenced the gentlewomen of rank who
worshipped with them, and also the
leading men in the city, and stirred up persecu-
tion against Paul and Barnabas and drove them out
of the district. The Apostles shook off the dust from 51
their feet as a protest against them and came to
Iconium; and as for the disciples, they were more 52
and more filled with joy and with the Holy Spirit.

There they escape from the Jews into Lycaonia

14 At Iconium the Apostles went together 1
to the Jewish synagogue and preached,
with the result that a great number both
of Jews and Greeks believed. But the 2
Jews who had refused obedience stirred
up the Gentiles and embittered their minds against
the brethren. For a considerable time, however, 3
Paul and Barnabas remained there, speaking freely
and relying on the Lord, while He bore witness to
the word of His grace by permitting signs and marvels
to be done by them. At length the people of the city 4
split into parties, some siding with the Jews and some
with the Apostles. And when a hostile movement 5
was made by both Gentiles and Jews, with the
sanction of their magistrates, to maltreat and stone
them, the Apostles, having become aware of it, made 6
their escape into the Lycaonian towns of Lystra and
Derbe, and the neighbouring country. And there 7
they continued to preach the gospel.

A lame Man cured at Lystra. The Result

Now a man who had no power in his 8
feet used to sit in the streets of Lystra.
He had been lame from his birth and had
never walked. This man heard Paul 9
speaking. And the Apostle, looking steadily at him
and perceiving that he had faith to be cured, said in 10
a loud voice,

'Stand upright upon your feet!'

So he sprang up and began to walk about. Then 11
the crowds, seeing what Paul had done, rent the air
with their shouts in the Lycaonian language, saying,

'The gods have come down to us in the form of men.'

They called Barnabas 'Zeus,' and Paul, as being 12
the principal speaker, 'Hermes.' And the priest of 13
Zeus—the temple of Zeus being just outside the city—brought bullocks and garlands to the gates, and in company with the crowd was intending to
offer sacrifices to them. But the Apostles, Barnabas 14
and Paul, heard of it; and tearing their clothes they rushed out into the crowd, exclaiming,

'Sirs, why are you doing all this? We also are 15
but human beings with natures like yours; and we bring you the good news that you are to turn from these unreal things, to worship the living God, the Creator of earth and sky and sea and of everything
that is in them. In times gone by He allowed all 16
the nations to go their own ways; and yet by His 17
beneficence He has not left His existence unattested, in that He sends you rain from heaven and fruitful seasons, satisfying your hearts with food and gladness.'

Even with words like these they had difficulty in 18
preventing the thronging crowd from offering sacrifices to them.

Paul stoned. The Apostles retrace their Steps

But now a party of Jews came from 19
Antioch and Iconium, and, having won over the crowd, they stoned Paul and dragged him out of the town, believing
him to be dead. When, however, the disciples had 20
collected round him, he rose and went back into the town. The next day he went with Barnabas to
Derbe. After proclaiming the gospel to the people 21
there and gaining a large number of converts, they retraced their steps to Lystra, Iconium, and
Antioch. Everywhere they strengthened the disciples 22
by encouraging them to hold fast to the faith, and warned them saying,

'It is through many afflictions that we must make our way into the Kingdom of God.'

And in every Church, after prayer and fasting, 23 they selected Elders by show of hands, and commended them to the Lord on whom their faith rested.

They make a Stay in Antioch

Then passing through Pisidia they came 24
into Pamphylia; and after telling the 25
word at Perga they came down to
Attaleia. Thence they sailed to Antioch, 26
where they had previously been commended to the
grace of God in connexion with the work which they
had now completed. Upon their arrival they called 27
the Church together and proceeded to report in detail
all that God, working with them, had done, and
how He had opened for the Gentiles a door of faith.
And they remained a considerable time in Antioch 28
with the disciples.

Gentile Christians and the Law of Moses

But certain persons who had come 1 **15**
down from Judaea tried to convince the brethren, saying,

'Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved.'

Between these new-comers and Paul and Barnabas 2
there was no little disagreement and controversy,
until at last it was decided that Paul and Barnabas
and some other brethren should go up to consult
the Apostles and Elders in Jerusalem on this matter.
So they set out, being accompanied for a short dis- 3
tance by the Church; and as they passed through
Phoenicia and Samaria, they told the whole story
of the conversion of the Gentiles and inspired all the
brethren with great joy.

Upon their arrival in Jerusalem they were cordially 4
received by the Church, the Apostles, and the Elders;
and they reported all that God, working with them,
had done. But certain men who belonged to the 5
sect of the Pharisees and were now believers stood up
in the assembly and said,

'Gentile believers ought to be circumcised and be ordered to keep the Law of Moses.'

A Council in Jerusalem. Peter's Speech

Then the Apostles and Elders met to 6
consider the matter; and after there had 7
been a long discussion Peter rose.

'It is within your own knowledge,' he said, 'that God originally made choice among you that from my lips the Gentiles were to hear the word of the gospel, and believe. And God, who knows 8 all hearts, gave His testimony in their favour by bestowing the Holy Spirit on them just as He did on us; and He made no difference between us and them, 9 in that He cleansed their hearts by their faith. Now, 10 therefore, why provoke God, by laying on the necks of these disciples a yoke which neither our fathers nor we have been able to bear? On the contrary, 11 we believe that it is by the grace of the Lord Jesus that we, as well as they, shall be saved.'

A Statement by Paul and Barnabas

Then the whole assembly remained 12 silent while they listened to the statement made by Paul and Barnabas as to all the signs and marvels that God had done among the Gentiles by means of them.

The Advice of James

When they had finished speaking, 13 James said,

'Brethren, listen to me. Symeon has 14 related how God first looked graciously on the nations to take from among them a people to be called by His name. And this is in harmony with 15 the language of the Prophets, which says:

"'AFTERWARDS I WILL RETURN, AND WILL REBUILD DAVID'S FALLEN TENT. 16
ITS RUINS I WILL REBUILD, AND I WILL SET IT UP AGAIN;
THAT THE REST OF MANKIND MAY SEEK AFTER THE LORD— 17
EVEN ALL THE NATIONS WHICH ARE CALLED BY MY NAME,'
SAYS THE LORD, WHO HAS BEEN MAKING THESE THINGS KNOWN FROM AGES LONG PAST" 18
(Amos ix. 11, 12).

'My judgement, therefore, is against inflicting un- 19 expected vexation on those of the Gentiles who are turning to God. Yet let us send them written 20 instructions to abstain from things polluted by

connexion with idolatry, from fornication, from flesh
of strangled animals, and from blood. For Moses 21
from the earliest times has had his preachers in every
town, being read, as he is, Sabbath after Sabbath, in
the various synagogues.'

A Letter to the Gentile Churches

Thereupon it was decided by the 22
Apostles and Elders, with the approval
of the whole Church, to choose persons
from among themselves and send them
to Antioch, with Paul and Barnabas. Judas, called
Barsabbas, and Silas, leading men among the
brethren, were selected, and they took with them 23
the following letter:

'The Apostles and the Elders of the brotherhood
send greeting to the Gentile brethren throughout
Antioch, Syria, and Cilicia. As we have been informed 24
that certain persons who have gone from our midst
have disturbed you by their teaching and have unsettled your minds, without having received any such
instructions from us; we have unanimously decided 25
to select certain men and send them to you in company with our beloved friends Barnabas and Paul,
who have endangered their lives for the sake of our 26
Lord Jesus Christ. We have therefore sent Judas 27
and Silas, who are themselves bringing you the same
message by word of mouth. For it has seemed good 28
to the Holy Spirit and to us to lay upon you no
burden heavier than these necessary requirements:
you must abstain from things sacrificed to idols, 29
from blood, from flesh of strangled animals, and from
fornication. Keep yourselves clear of these things,
and it will be well with you. Farewell.'

They, therefore, having been formally sent, came 30
down to Antioch, where they called together the whole
assembly and delivered the letter. The people read 31
it, and were delighted with the comfort it brought
them. And Judas and Silas, being themselves also 32
prophets, gave the brethren a long and encouraging
talk, and strengthened them in the faith. After spend- 33
ing some time there they received an affectionate fare-

well from the brethren to return to those who had
sent them. But Paul and Barnabas remained in 35
Antioch, teaching and, in company with many others,
telling the gospel of the word of the Lord.

St. Paul's Second Missionary Tour

Silas takes the Place of Barnabas

After a while Paul said to Barnabas, 36
'Come, let us return and visit the
brethren in the various towns in which
we have made known the Lord's word—
to see how they fare.'

Now Barnabas was bent on taking with them John, 37
whose other name was Mark, while Paul deemed it 38
undesirable to have as their companion one who had
deserted them in Pamphylia and had not gone on
with them to the work. So there arose a sharp alter- 39
cation between them, which resulted in their parting
from one another, Barnabas taking Mark and setting
sail for Cyprus. But Paul chose Silas, and set out, 40
commended by the brethren to the grace of the Lord;
and he passed through Syria and Cilicia, strengthen- 41
ing the Churches.

Timothy joins them at Lystra

He also came to Derbe and to Lystra. 1 **16**
At Lystra he found a disciple, Timothy
by name—the son of a Christian Jewess,
but of a Greek father. Timothy was 2
well spoken of by the brethren at Lystra and
Iconium, and Paul, desiring that he should accom- 3
pany him on his journey, had him circumcised on
account of the Jews in those parts, for they all knew
that his father was a Greek.

As they journeyed on from town to town, they 4
handed to the brethren for their observance the
decisions which had been arrived at by the Apostles
and Elders in Jerusalem. So the Churches were 5
strengthened in faith, and grew in numbers from
day to day.

Phrygia, Galatia, Troas

Then Paul and his companions passed 6
through Phrygia and Galatia, having been

forbidden by the Holy Spirit to tell the word in the province of Asia. When they reached the frontier 7 of Mysia, they were about to enter Bithynia, but the Spirit of Jesus would not permit this. So, passing 8 along Mysia, they came to Troas.

An Appeal from Macedonia

And here, one night, Paul saw a vision. 9 There stood a Macedonian entreating him and saying,

'Come over to Macedonia and help us.'

So when we had seen the vision, we immediately 10 sought to pass to Macedonia, confidently inferring that God had called us to preach the gospel to the people there.

Arrival in Philippi

Accordingly we put out to sea from 11 Troas, and ran a straight course to Samothrace. The next day we came to Neapolis, and thence to Philippi, which is a city in 12 Macedonia, the first in its district, and a Roman colony. And there we stayed some little time.

Conversion of Lydia

On the Sabbath we went beyond the 13 city gate to the riverside, where we had reason to believe that there was a place for prayer; and sitting down we talked with the women who had come together. Among our hearers 14 was one named Lydia, a dealer in purple. She belonged to the city of Thyatira, and was a worshipper of God. The Lord opened her heart, so that she gave attention to what Paul was saying. When she and her household had been baptized, she 15 urged us, saying,

'If in your judgement I am a believer in the Lord, come and stay at my house.'

And she made us go there.

Cure of a Slave Girl

One day, as we were on our way to the 16 place of prayer, a slave girl met us who had a spirit of divination and was accustomed to bring her owners large profits by telling fortunes. She kept following close behind Paul and 17 the rest of us, crying aloud, 'These men are the servants of the Most High God, and are proclaiming to you the way of salvation.'

This she persisted in for a considerable time, 18
until Paul in vexation turned round and said to the spirit,

'I command you in the name of Jesus Christ to depart from her.'

And it departed immediately.

Paul and Silas arrested

But when her owners saw that their 19
hope of gain had also departed, they seized Paul and Silas and dragged them off to the magistrates in the Forum.
Bringing them before the praetors, they said, 20

'These men are creating a great disturbance in
our city. They are Jews, and are teaching customs 21
which we, as Romans, are not permitted to adopt or practise.'

The crowd, too, joined in the outcry against them : 22
and the praetors ordered them to be stripped and
beaten with rods ; and, after severely flogging them, 23
they threw them into gaol and bade the gaoler keep
them safely. Having received an order like that, 24
he lodged them in the inner prison, and secured their feet in the stocks.

Conversion of their Gaoler

About midnight Paul and Silas were 25
praying and singing hymns to God, and the prisoners were listening to them,
when suddenly there was such a violent 26
shock of earthquake that the prison shook to its foundations. Instantly the doors all flew open, and
the chains fell off from every prisoner. Starting up 27
from sleep and seeing the doors of the gaol wide open, the gaoler drew his sword and was on the point of killing himself, supposing that the prisoners had
escaped. But Paul shouted loudly to him, saying, 28

'Do yourself no injury : we are all here.'

Then, calling for lights, he sprang in and fell 29
trembling at the feet of Paul and Silas ; and, bring- 30
ing them out of the prison, he exclaimed,

'O sirs, what must I do to be saved ?'

'Believe on the Lord Jesus,' they replied, 'and 31
both you and your household will be saved.'

And they told the Lord's word to him as well 32
as to all who were in his house. Then he took 33
them, even at that time of night, and washed their
wounds, and he and all his household were immediately baptized. Then bringing the Apostles up into 34
his house, he spread a meal for them, and was filled
with gladness, with his whole household, his faith
resting on God.

The two Apostles released

In the morning the praetors sent their 35
lictors with the order,

'Release those men.'

So the gaoler brought Paul word, saying, 36

'The praetors have sent orders for you to be
released. Now therefore you can go, and proceed
on your way in peace.'

But Paul said to them, 37

'After cruelly beating us in public, without trial,
Roman citizens though we are, they have thrown us
into prison, and are they now going to send us away
privately? No, indeed! Let them come in person
and fetch us out.'

This answer the lictors took back to the praetors, 38
who were alarmed when they were told that Paul and
Silas were Roman citizens. Accordingly they came 39
and apologized to them; and, bringing them out,
asked them to leave the city. Then Paul and Silas, 40
having come out of the prison, went to Lydia's house;
and, after seeing the brethren and encouraging them,
they left Philippi.

Paul preaches to the Jews in Thessalonica

17 Then, passing through Amphipolis 1
and Apollonia, they went to Thessalonica.
Here there was a synagogue of the Jews.
Paul—following his usual custom—betook 2
himself to it, and for three successive Sabbaths
reasoned with them from the Scriptures, which he 3
clearly explained, pointing out that it had been
necessary for the Christ to suffer and rise again from
the dead, and insisting,

'The Jesus whom I am proclaiming to you is the Christ.'

Some of the people were won over, and attached 4
themselves to Paul and Silas, including a great number of God-fearing Greeks and not a few prominent gentlewomen.

A serious Riot follows

But the jealousy of the Jews was 5
aroused, and, calling to their aid some ill-conditioned and idle fellows, they got together a riotous mob and filled the city with uproar. They then attacked the house of Jason and searched for Paul and Silas, to bring them out before the
assembly of the people. But, failing to find them, 6
they dragged Jason and some of the other brethren before the magistrates of the city, loudly accusing them.

'These men,' they said, 'who have raised a tumult
throughout the Empire, have come here also. Jason 7
has received them into his house; and they all set Caesar's enactments at defiance, declaring that there is another King—one called Jesus.'

Great was the excitement among the crowd, and 8
among the magistrates of the city, when they heard
these charges. They required Jason and the rest to 9
find substantial bail, and after that they let them go.

Beroea

The brethren at once sent Paul and 10
Silas away by night to Beroea, and they, on their arrival, went to the synagogue of the Jews.
The Jews at Beroea were of a nobler disposition than 11
those in Thessalonica, for they very readily received the word, and day after day searched the Scriptures
to see whether it was as Paul stated. Many of 12
them therefore became believers, and so did not a few of the Greeks—gentlewomen of good position, and men.

Athens

As soon, however, as the Jews of 13
Thessalonica learnt that God's word had been proclaimed by Paul at Beroea, they came
there also, and incited the mob to a riot. Then the 14
brethren promptly sent Paul down to the sea-coast,

but Silas and Timothy remained behind. Those 15
who were escorting Paul went with him as far as
Athens, and then left him, taking a message from
him to Silas and Timothy to join him as speedily
as possible.

Paul argues with Jews and Greeks

While Paul was waiting for them in 16
Athens, his spirit was stirred within him
when he noticed that the city was full
of idols. So he had discussions in the 17
synagogue with the Jews and the other worshippers,
and in the market-place, day after day, with those
whom he happened to meet there. A few of the 18
Epicurean and Stoic philosophers also encountered
him. Some of them asked,

'What has this beggarly babbler to say?'

'His business,' said others, 'seems to be to cry up
some foreign gods.'

This was because he had been telling the gospel
of Jesus and the Resurrection. Then they took him 19
and brought him up to the Areopagus, asking him,

'May we be told what this new teaching of yours
is? For the things you are saying sound strange to 20
us. We should therefore like to be told exactly what
they mean.'

(For all the Athenians and their foreign visitors 21
used to devote their whole leisure to telling or listening to the latest new thing.)

Paul's Speech in the Areopagus

So Paul, taking his stand in the middle 22
of the Areopagus, spoke as follows:

'Men of Athens, I perceive that you
are in every respect remarkably religious.
For as I passed along and observed your objects of 23
worship, I found also an altar bearing the inscription,

"TO AN UNKNOWN GOD"

'What, therefore, you in your ignorance revere, I
now proclaim to you. The God who made the 24
universe and everything in it—He, being Lord of
heaven and earth, does not dwell in sanctuaries built
by men. Nor is He ministered to by human hands, 25

as though He needed anything; but He Himself gives to all men life and breath and all things. He caused 26 to spring from one forefather people of every race, for them to live on the whole surface of the earth, and marked out for them their appointed periods and the limits of their settlements; that they might 27 seek God, if perhaps they could grope for Him and find Him. Yes, though He is not far from any one of us. For it is in Him we live and move and have our being; 28 as in fact some of your own poets have said, "For we are also His offspring." Since then we are God's 29 offspring, we ought not to imagine that His nature resembles gold or silver or stone, sculptured by the art and inventive faculty of man. Those times of 30 ignorance God viewed with indulgence. But now He commands all men everywhere to repent, seeing 31 that He has appointed a day on which He will judge the world in righteousness, in the person of a man whom He has destined for this work, giving assurance of this to all mankind by raising Him from the dead.'

Opposition and Sympathy

When they heard Paul speak of a resur- 32 rection of dead men, some began to scoff. But others said,

'We will hear you again on that subject.'

So Paul went away from them. A few, however, 33, 34 attached themselves to him and believed, among them being Dionysius a member of the Council, a woman named Damaris, and some others.

18

Corinth. Aquila and Priscilla

After this he left Athens and came to 1 Corinth. Here he found a Jew, a native 2 of Pontus, by name Aquila. He and his wife Priscilla had recently come from Italy because of Claudius's edict expelling all the Jews from Rome. So Paul paid them a visit; and 3 because he was of the same trade—that of tent-maker—he lodged with them and worked with them. Sabbath after Sabbath he preached in the synagogue 4 and tried to win over both Jews and Greeks.

Arrival of Silas and Timothy

Now at the time when Silas and 5
Timothy arrived from Macedonia, Paul was preaching fervently, solemnly affirming to the Jews that the Christ was Jesus.
But upon their opposing him with abusive language, 6
he shook his clothes by way of protest, and said to them,

'Your blood be upon your own heads! I am not responsible: in future I will go among the Gentiles.'

Eighteen Months' Stay in Corinth

So he left the place and went to the 7
house of a person called Titius Justus, a worshipper of God, whose house was next
door to the synagogue. And Crispus, 8
the ruler of the synagogue, believed in the Lord, and so did all his household; and from time to time many of the Corinthians who heard Paul believed
and received baptism. And, in a vision by night, 9
the Lord said to Paul,

'Dismiss your fears: go on speaking, and do not
be silent. I am with you, and no one shall attack 10
you to injure you; for I have very many people in this city.'

So Paul remained in Corinth for a year and six 11
months, teaching among them the word of God.

Paul is brought before Gallio

But when Gallio became Proconsul of 12
Greece, the Jews with one accord made a dead set at Paul, and brought him before the court.

'This man,' they said, 'is inducing people to offer 13
worship to God in an unlawful manner.'

Now when Paul was about to begin his defence, 14
Gallio said to the Jews,

'If it had been some wrongful act or piece of cunning knavery I might reasonably have listened to
you Jews. But since these are questions about words 15
and names and your Law, you yourselves must see to them. I refuse to be a judge in such matters.'

So he drove them out of court. Then the people 16, 17
all set upon Sosthenes, the ruler of the synagogue,

and beat him in front of the tribunal. Gallio did
not concern himself in the least about this.

Ephesus, Caesarea, Jerusalem, Antioch

After remaining a considerable time 18
longer in Corinth, Paul took leave of the
brethren and set sail for Syria; and
Priscilla and Aquila were with him. He
had cut off his hair at Cenchreae, because he was
bound by a vow. They put in at Ephesus, and there 19
Paul left his companions behind. As for himself,
he went to the synagogue and had a discussion with
the Jews. When they asked him to remain longer 20
he did not consent, but took leave of them with the 21
promise,

'I will return to you, God willing.'

So he set sail from Ephesus.

Landing at Caesarea, he went up to Jerusalem and 22
greeted the Church, and then went down to Antioch.

St. Paul's Third Missionary Tour

Galatia and Phrygia revisited

After spending some time in Antioch, 23
Paul set out on a tour, visiting the whole
of Galatia and Phrygia in order, and
strengthening all the disciples.

Apollos in Ephesus and Corinth

Meanwhile a Jew named Apollos came 24
to Ephesus. He was a native of Alexandria,
a man of learning and well versed
in the Scriptures. He had been in- 25
structed in the way of the Lord, and, being full of
burning zeal, he used to speak and teach accurately
the facts about Jesus, though he knew of no baptism
but John's. He began to speak boldly in the syna- 26
gogue, and Priscilla and Aquila, after hearing him,
took him home and explained God's Way to him
more accurately. Then, as he had made up his 27
mind to cross over to Greece, the brethren wrote to
the disciples in Corinth, begging them to give him
a kindly welcome. Upon his arrival he rendered
valuable help to those who through grace had be-
lieved; for he powerfully and in public overcame 28

the Jews in argument, proving from the Scriptures
that Jesus is the Christ.

Disciples who had not the Holy Spirit

During the stay of Apollos in Corinth, 1 **19**
Paul, after passing through the inland
districts, came to Ephesus, where he
found a few disciples.

'Did you receive the Holy Spirit when you first 2
believed?' he asked them.

'No,' they replied, 'we have not even heard that
there is a Holy Spirit.'

'Into what then were you baptized?' he asked. 3

'Into John's baptism,' they replied.

'John,' he said, 'administered a baptism of repentance, 4
bidding the people believe on One who
was to come after him; namely, on Jesus.'

On hearing this, they were baptized into the name 5
of the Lord Jesus; and when Paul laid his hands 6
upon them, the Holy Spirit came on them, and they
began to speak in tongues and to prophesy. They 7
numbered in all about twelve men.

Ephesus a Missionary Centre for Paul

Afterwards he went into the synagogue. 8
There for three months he continued to
preach fearlessly, reasoning persuasively
concerning the Kingdom of God. But 9
some grew obstinate in unbelief and spoke evil of the
Way before all the congregation. So Paul left them,
and, taking with him those who were disciples, held
discussions daily in the lecture-hall of Tyrannus.
This went on for two years, so that all the inhabitants 10
of the province of Asia, Jews as well as Greeks, heard
the Lord's Message.

Remarkable Miracles

God also brought about extraordinary 11
miracles through Paul. Towels or aprons, 12
for instance, which Paul had handled,
would be carried to the sick, and they would recover
from their ailments, and the evil spirits would leave them.

The seven Sons of Sceva

But there were also some wandering 13
Jewish exorcists who undertook to invoke
the name of Jesus over those who had
the evil spirits, saying,

'I command you by that Jesus whom Paul
preaches.'

There were seven sons of one Sceva, a Jew of high- 14
priestly family, who were doing this.

'Jesus I acknowledge,' the evil spirit answered, 15
'and Paul I know, but who are you?'

And the man in whom the evil spirit was sprang on 16
them, over-mastered them, and treated them with
such violence, that they fled from the house stripped
of their clothes and wounded. All the people of 17
Ephesus, Jews as well as Greeks, came to know of
this. There was widespread awe, and they began
to hold the name of the Lord Jesus in high honour.

The Sorcerers' Books are burned

Many also of those who believed came 18
confessing without reserve their practices, 19
and not a few of those who had practised
magical arts brought their books together
and burnt them in the presence of all. The total
value was reckoned and found to be fifty thousand
silver pieces. Thus mightily did the Lord's word 20
spread and triumph!

Paul's Hopes and Plans

When matters had reached this point, 21
Paul, guided by the Spirit, decided to
travel through Macedonia and Greece
and go to Jerusalem.

'After that,' he said, 'I must also see Rome.'

But he sent two of his assistants, Timothy and 22
Erastus, to Macedonia, while he himself remained for
a while in Roman Asia.

Demetrius creates an Uproar

Now just at that time there arose no 23
small commotion about the Way. For 24
there was a certain Demetrius, a silver-
smith, who made miniature silver shrines
of Artemis, a business which brought great profit
to the craftsmen in his employ. He called his men 25
together, and others who were engaged in similar
trades, and said to them,

'You men well know that our prosperity depends
on this business of ours; and you see and hear that, 26
not in Ephesus only but throughout almost the whole

province of Asia, this fellow Paul has led away a vast number of people by asserting that those are not gods at all that are made by men's hands. There is danger, 27 therefore, not only that this our trade will become of no account, but also that the temple of the great goddess Artemis will fall into utter disrepute, and that before long she will be actually deposed from her majestic rank—she who is now worshipped by the whole province of Asia ; nay, by the whole world.'

After listening to this harangue, they became 28 furiously angry and began shouting,

'Great is Artemis of Ephesus !'

The riot and uproar spread through the whole city, 29 till at last with one accord they rushed into the Theatre, dragging with them Gaius and Aristarchus, two Macedonians who were fellow travellers with Paul. Then Paul would have liked to go in and 30 address the people, but the disciples would not let him do so. A few of the public officials, too, who 31 were friendly to him, sent repeated messages entreating him not to venture into the Theatre. The people, 32 meanwhile, kept shouting, some one thing and some another ; for the assembly was all uproar and confusion, and the greater part had no idea why they had come together. Then some of the people 33 crowded round Alexander, whom the Jews had pushed forward ; and Alexander, motioning with his hand to get silence, was prepared to make a defence to the people. No sooner, however, did they 34 see that he was a Jew, than there arose from them all one roar of shouting, lasting about two hours.

'Great is Artemis of Ephesus,' they said.

A Protest from the Recorder

At length the Recorder quieted them 35 down.

'Men of Ephesus,' he said, 'who in the world, pray, needs to be told that the city of Ephesus is the guardian of the temple of the great Artemis and of the image which fell down from heaven? These facts, then, being un- 36 questioned, it becomes you to maintain your self-

control and not act recklessly. For you have brought 37
these men here, who are neither robbers of temples
nor blasphemers of our goddess. If, however, 38
Demetrius and the mechanics who support his contention
have a grievance against any one, there are
Assize-days and there are Proconsuls: let them
bring their charges. But if you desire anything 39
further, it will have to be settled in the regular
assembly. For in connexion with to-day's proceed- 40
ings there is danger of our being charged with
attempted insurrection, there having been no real
reason for this riot; nor shall we be able to justify
the behaviour of this disorderly mob.'

With these words he dismissed the assembly. 41

Paul in Macedonia, Greece, and Troas

20 When the uproar had ceased, Paul sent 1
for the disciples; and, after speaking
words of encouragement to them, he took
his leave, and started for Macedonia.
Passing through those districts he much encouraged 2
the disciples, and then came into Greece, and
spent three months there. The Jews having 3
planned to waylay him whenever he might be
on the point of taking ship for Syria, he decided to
travel back by way of Macedonia. He was accom- 4
panied as far as the province of Asia by Sopater of
Beroea, the son of Pyrrhus; by Aristarchus and
Secundus of Thessalonica; by Gaius of Derbe, and
Timothy; and by Tychicus and Trophimus, men
of Asia. These brethren had gone on and were 5
waiting for us in Troas. But we ourselves sailed 6
from Philippi after the days of Unleavened Bread,
and five days later joined them in Troas, where we
remained for a week.

He restores Eutychus to Life

On the first day of the week, when we 7
had met to break bread, Paul, who was
going away the next morning, was preach-
ing to them, and prolonged his discourse
till midnight. Now there were a good many lights 8
in the room upstairs where we all were, and a youth 9
of the name of Eutychus was sitting at the window.

This lad, gradually sinking into deep sleep while Paul preached at unusual length, overcome at last by sleep, fell from the third story and was taken up dead. Paul, however, went down, threw himself 10 upon him, and folding him in his arms said,

'Cease your wailing; his life is still in him.'

Then he went upstairs again, broke the bread, and 11 took some food; and after a long conversation which was continued till daybreak, at last he parted from them. They had taken the lad home alive, and were 12 greatly comforted.

Paul at the Port of Ephesus

The rest of us had already embarked, 13 and we set sail for Assos, intending to take Paul on board there; for so he had arranged, he himself intending to go by land. Accordingly, when he met us at Assos, we 14 took him on board and came to Mitylene. Sailing 15 from there, we arrived the next day off Chios. On the next we touched at Samos; and on the day following reached Miletus. For Paul's plan was 16 to sail past Ephesus, so as not to spend much time in the province of Asia; since he was very desirous of being in Jerusalem, if possible, on the day of Pentecost.

His Farewell Address

From Miletus he sent to Ephesus for 17 the Elders of the Church to come to him. Upon their arrival he said to them, 18

'You Elders well know, from the first day of my setting foot in the province of Asia, the kind of life I lived among you the whole time, serving the Lord in 19 all humility, and with tears, and amid trials which came upon me through the plotting of the Jews—and that I never shrank from declaring to you any- 20 thing that was profitable, or from teaching you in public and in your homes, bearing witness to both 21 Jews and Greeks of their need of conversion to God and of belief in Jesus our Lord.

'And now, under spiritual constraint, I am 22 on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit, at 23

town after town, testifies to me that imprisonment
and suffering are awaiting me. But even the sacrifice 24
of my life I count as nothing, if only I may perfect
my earthly course, and be faithful to the duty which
the Lord Jesus has entrusted to me of bearing witness
to the gospel of God's grace.

'And now, I know that none of you among whom 25
I have gone in and out proclaiming the Kingdom will
any longer see my face. Therefore I solemnly affirm 26
to you to-day that, should any of you perish, the re-
sponsibility is not mine. For I have not shrunk from 27
declaring to you God's whole plan.

'Take heed to yourselves and to all the flock among 28
which the Holy Spirit has placed you as overseers
and shepherds to the Church of God, which He has
bought with His own blood. I know that, when I 29
am gone, cruel wolves will come among you and will
not spare the flock ; and that from among your own 30
selves men will rise up who will seek with their per-
verse talk to draw away the disciples after them.
Therefore be on the alert ; and remember that, 31
night and day, for three years, I never ceased
admonishing every one, even with tears.

'And now I commend you to God and to the word 32
of His grace. He is able to build you up and to give
you your inheritance among the saints. No one's 33
silver or gold or clothing have I coveted. You your- 34
selves know that these hands of mine have provided
for my own necessities and for the people with me.
In every way I have shown you how, by working 35
as I do, you ought to help the weak, and to bear in
mind the words of the Lord Jesus, how He Himself
said,

'"It is more blessed to give than to receive."'

Having spoken thus, Paul knelt down and prayed 36
with them all ; and with loud lamentation they all 37
threw their arms round his neck, and kissed him
lovingly, grieved above all things at his having told 38
them that they were never to behold his face again.
And they went with him to the ship.

He resumes his Journey to Jerusalem

21 1 When, at last, we had torn ourselves away and had set sail, we ran in a straight course to Cos; the next day to Rhodes, and from there to Patara. 2 Finding a ship bound for Phoenicia, we went on board and put to sea. 3 After sighting Cyprus and leaving it on our left, we continued our voyage to Syria and put in at Tyre; for there the ship was to unload her cargo. 4 Having searched for the disciples and found them, we stayed at Tyre for seven days. These disciples, taught by the Spirit, warned Paul not to proceed to Jerusalem. 5 When, however, our time was up, we went on our way, escorted by all the disciples with their wives and children, till we were out of the city. Then, after kneeling down 6 on the beach and praying, we took leave of one another; and we went on board, while they returned home.

With Philip in Caesarea

7 Our voyage was over when having sailed from Tyre we reached Ptolemais. Here we inquired after the welfare of the brethren, and remained a day with them. 8 We left on the morrow and went on to Caesarea, where we entered the house of Philip the Evangelist, who was one of the seven, and stayed with him. 9 Philip had four unmarried daughters who were prophetesses.

Agabus predicts Paul's Imprisonment

10 Now during our somewhat lengthy stay a Prophet of the name of Agabus came down from Judaea. 11 When he came to us, he took Paul's girdle, and bound his own feet and arms with it, and he said,

'Thus says the Holy Spirit, "So will the Jews in Jerusalem bind the owner of this girdle, and will hand him over to the Gentiles."'

12 As soon as we heard these words, both we and the brethren at Caesarea entreated Paul not to go up to Jerusalem. 13 His reply was,

'What can you mean by thus unmanning me with your weeping? Why, I am ready not only to go to Jerusalem and be put in chains, but even to die there for the sake of the Lord Jesus.'

So when he was not to be dissuaded, we ceased 14 remonstrating with him and said,

'The Lord's will be done!'

Paul reaches Jerusalem

A few days afterwards we packed our 15 baggage and continued our journey to Jerusalem. Some of the disciples from 16 Caesarea also joined our party, and brought with them Mnason, a Cyprian, one of the early disciples, at whose house we were to lodge. We reached 17 Jerusalem, and there the brethren gave us a hearty welcome.

Paul in Jerusalem

An Interview with James and others

On the following day we went with Paul 18 to call on James, and all the Elders of the Church came also. After exchanging 19 greetings, Paul told in detail all that God had done among the Gentiles by his ministry. And 20 they, when they had heard his statement, gave glory to God.

Paul tries to conciliate the Jewish Christians

Then they said,

'You see, brother, how many tens of thousands among the Jews there are of those who have accepted the faith, and they are all zealous upholders of the Law. Now what 21 they have been told about you is that you teach all the Jews among the Gentiles to abandon Moses, telling them not to circumcise their children or observe old-established customs. What then ought 22 you to do? They are sure to hear of your arrival; so do what we now tell you. We have four men 23 here who are under a vow. Associate with these 24 men and purify yourself with them, and pay their expenses so that they can shave their heads. Then everybody will know that there is no truth in these stories about you, but that in your own actions you yourself obey the Law. As for the Gentiles who 25 have accepted the faith, we have communicated to them our decision that they are carefully to abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication.'

So Paul associated with the men; and the next 26 day, having purified himself with them, he went into the Temple, giving notice when the days of their purification would be finished, and there he remained until the sacrifice for each of them was offered.

He is seized by the Mob

But, when the seven days were nearly 27 over, the Jews from the province of Asia, seeing Paul in the Temple, stirred up all the people against him. They laid hands on 28 him, crying out,

'Men of Israel, help! This is the man who goes everywhere preaching to everybody against the Jewish people and the Law and this place. And besides, he has even brought Gentiles into the Temple and has desecrated this holy place.'

For they had previously seen Trophimus the 29 Ephesian with him in the city, and imagined that Paul had brought him into the Temple. The 30 excitement spread through the whole city, and the people rushed up in a crowd and laid hold of Paul and proceeded to drag him out of the Temple; and the Temple gates were immediately closed.

The Roman Tribune rescues him

But while they were trying to kill Paul, 31 word was taken up to the Tribune in command of the battalion, that all Jerusalem was in a ferment. He instantly 32 sent for a few soldiers and their officers, and came down among the people with all speed. At the sight of the Tribune and the troops they ceased beating Paul. Then the Tribune, making his way to him, 33 arrested him, and, having ordered him to be secured with two chains, asked who he was and what he had been doing. Some of the crowd 34 shouted one accusation against Paul and some another, until, as the uproar made it impossible for the truth to be ascertained, the Tribune ordered him

to be brought into the barracks. When Paul was 35
at the steps, he had to be carried by the soldiers
because of the violence of the mob ; for the whole 36
mass of the people pressed on in the rear, shouting,
' Away with him ! '

Paul explains who he is

When he was about to be taken into 37
the barracks, Paul said to the Tribune,

' May I speak to you ? '

' Do you know Greek ? ' the Tribune
asked. ' Are you not the Egyptian who some years 38
ago excited the riot of the four thousand cut-throats,
and led them out into the Desert ? '

' I am a Jew,' replied Paul, ' belonging to Tarsus 39
in Cilicia, and am a citizen of no unimportant city.
Give me leave, I pray you, to speak to the
people.'

So with his permission Paul stood on the steps 40
and motioned to the people to be quiet ; and when
there was silence he addressed them in Hebrew.

Paul tells the Crowd the Story of his Conversion

' Brethren and fathers,' he said, ' listen 1 22
to my defence which I now make before
you.'

And on hearing him address them in 2
Hebrew, they kept all the more quiet ;
and he said,

' I am a Jew, born at Tarsus in Cilicia, but brought 3
up in this city. I was carefully trained at the feet
of Gamaliel in the Law of our forefathers, and, like
all of you to-day, was zealous for God. I persecuted 4
to death this Way, continually binding both men and
women and throwing them into prison ; as the High 5
Priest also and all the Elders can bear me witness.
It was, too, from them that I received letters to the
brethren in Damascus, and I was already on my way
to Damascus, intending to bring those also who had
fled there, in chains to Jerusalem, to be punished.

' But on my way, when I was now not far from 6
Damascus, about noon a sudden blaze of light from
heaven shone round me. I fell to the ground and 7
heard a voice say to me,

' " Saul, Saul, why are you persecuting Me ? "

' " Who art Thou, Lord ? " I asked. 8

' " I am Jesus, the Nazarene," He replied, " whom you are persecuting."

' Now the men who were with me, though they 9
saw the light, did not hear the words of Him who
spoke to me. And I asked, 10

' " What am I to do, Lord ? "

' And the Lord said to me,

' " Rise, and go into Damascus. There you shall be told of all that has been appointed for you to do."

' And as I could not see, because the light had been 11
so dazzling, those who were with me had to lead me
by the arm, and so I came to Damascus.

' And a certain Ananias, a pious man who obeyed 12
the Law and bore a good character with all the Jews
of the city, came to me and standing at my side said, 13

' " Brother Saul, recover your sight."

' I instantly regained my sight and looked up at
him. Then he said, " The God of our fathers 14
has appointed you to know His will, and to see the
righteous One and hear Him speak. For you shall 15
be a witness for Him, to all men, of what you have
seen and heard. And now why delay ? Rise, be 16
baptized, and wash away your sins, calling upon
His name."

' After my return to Jerusalem, and while praying 17
in the Temple, I fell into a trance ; and I saw Him, 18
and He said to me,

' " Make haste and leave Jerusalem quickly, because they will not accept your testimony about Me."

' " Lord," I replied, " they themselves well know 19
how active I was in imprisoning, and in flogging in
synagogue after synagogue those who believe in
Thee ; and when they were shedding the blood of 20
Stephen, Thy witness, I was standing by, fully
approving of it, and I guarded the clothes of those who
were killing him."

'"Go," He replied; "I will send you to nations 21
far away."'

Although a Roman Citizen he is bound

Until they heard this last statement 22
the people listened to Paul, but now with
a roar of disapproval they cried out,

'Away with such a fellow from the
earth! He ought not to have been allowed to live.'

And when they continued their furious shouts, 23
throwing their clothes into the air and flinging dust
about, the Tribune ordered him to be brought into 24
the barracks, and be examined by flogging, in order
to ascertain the reason why they thus cried out
against him. But, when they had tied him up with 25
the straps, Paul said to the captain who stood by,

'Does the law permit you to flog a Roman
citizen, one too who is uncondemned?'

On hearing this question, the captain went to 26
report the matter to the Tribune.

'What are you intending to do?' he said. 'This
man is a Roman citizen.'

So the Tribune came to Paul and asked him, 27

'Tell me, are you a Roman citizen?'

'Yes,' he said.

'I paid a large sum for this citizenship,' said the 28
Tribune.

'But I was born free,' said Paul.

So the men who had been on the point of judicially 29
examining him immediately left him. And the
Tribune, too, was frightened when he learnt that
Paul was a Roman citizen, for he had had him bound.

Paul brought before the Sanhedrin

The next day, wishing to know exactly 30
what charge was being brought against
him by the Jews, the Tribune ordered
his chains to be removed; and, having
sent word to the High Priests and all the Sanhedrin
to assemble, he brought Paul down and made him
stand before them.

He protests that he is innocent

Then Paul, fixing a steady gaze on the 1 **23**
Sanhedrin, said,

'Brethren, I have lived with a

perfectly clear conscience before God up to this
day.'

On hearing this the High Priest Ananias ordered 2
those who were standing near Paul to strike him on
the mouth.

'God will strike you, you white-washed wall!' 3
exclaimed Paul. 'Are you sitting there to judge
me in accordance with the Law, and you yourself
break the Law by ordering me to be
struck!'

'Do you rail at God's High Priest?' cried the 4
men who stood by him.

'I did not know, brethren,' replied Paul, 'that 5
he was the High Priest; for it is written, "THOU
SHALT NOT SPEAK EVIL OF A RULER OF THY PEOPLE"'
(Exod. xxii. 28).

Dissension between Pharisees and Sadducees

Noticing, however, that the Sanhedrin 6
consisted partly of Sadducees and partly
of Pharisees, he called out loudly among
them,

'Brethren, I am a Pharisee, the son
of Pharisees. It is because of my hope of a resurrection
of the dead that I am on my trial.'

These words of his caused an angry dispute 7
between the Pharisees and the Sadducees, and the
assembly took different sides. For the Sadducees 8
maintain that there is no resurrection, and neither
angel nor spirit; but the Pharisees acknowledge
them all. So there arose a great uproar; and 9
some of the Scribes belonging to the sect of the
Pharisees sprang to their feet and fiercely contended,
saying,

'We find no harm in the man. What if a spirit
has spoken to him, or an angel——!'

Paul again rescued by the Tribune

But when the struggle was becoming 10
violent, the Tribune, fearing that Paul
would be torn to pieces by the people,
ordered the troops to go down and take
him from among them by force and bring him into
the barracks.

Jesus comforts Paul. A Plot to kill the Apostle

The following night the Lord came and stood at Paul's side, and said, 11

'Be of good courage, for as you have borne faithful witness about me in Jerusalem, so you must also bear witness in Rome.'

Now when daylight came, the Jews formed a con- 12
spiracy and solemnly swore not to eat or drink till
they had killed Paul. There were more than forty 13
of them who bound themselves by this oath. These 14
went to the High Priests and Elders and said to
them,

'We have bound ourselves under a heavy curse to
take no food till we have killed Paul. Now there- 15
fore do you and the Sanhedrin make representations to the Tribune for him to bring him down to you, as if you intended to inquire more minutely about him; and we are prepared to assassinate him before he comes near the place.'

His Nephew informs the Tribune of it

But Paul's nephew heard of the in- 16
tended attack upon him. So he came
and entered the barracks and told Paul
about it; and Paul called one of the 17
captains, and said,

'Take this young man to the Tribune, for he has information to give him.'

So he took him and brought him to the Tribune, 18
and said,

'Paul, the prisoner, called me to him and begged me to bring this youth to you, because he has something to say to you.'

Then the Tribune, taking him by the arm, with- 19
drew out of the hearing of others and asked him,

'What have you to tell me?'

'The Jews,' he replied, 'have agreed to request 20
you to bring Paul down to the Sanhedrin to-morrow
for the purpose of making yourself more accurately
acquainted with the case. I beg you not to comply; 21
for more than forty men among them are lying in
wait for him, who have solemnly vowed that they

will neither eat nor drink till they have assassinated
him; and even now they are ready, awaiting that
promise from you.'

So the Tribune sent the youth home, cautioning 22
him.

'Do not let any one know that you have given me
this information,' he said.

The Tribune send him to Caesarea

Then, calling to him two of the captains, 23
he gave his orders.

'Get ready two hundred men,' he
said, 'to march to Caesarea, with seventy
cavalry and two hundred light infantry, starting at
nine o'clock to-night.'

He further told them to provide horses to mount 24
Paul on, so as to bring him safely to Felix the
Governor. He also wrote a letter of which these 25
were the contents:

'Claudius Lysias to his Excellency, Felix the 26
Governor: greetings. This man Paul had been 27
seized by the Jews, and was on the point of being
killed by them, when I came upon them with the
troops and rescued him, for I had been informed
that he was a Roman citizen. Wishing to know 28
with certainty the offence of which they were accusing
him, I brought him down into their Sanhedrin,
and I discovered that the charge had to do with 29
questions of their Law, but that he was accused of
nothing for which he deserves death or inprisonment.
But now that I have received information of a plot 30
against the man, I immediately send him to you,
directing his accusers also to state before you the
case they have against him.'

Paul's Reception by Felix

So, in obedience to their orders, the 31
soldiers took Paul and brought him by
night as far as Antipatris. The next 32
day the infantry returned to the barracks,
leaving the cavalry to proceed with him; and the
cavalry, having reached Caesarea, delivered the letter 33
to the Governor, and brought Paul also to him.
Felix, after reading the letter, inquired from what 34

province he was; and being told 'from Cilicia,' he 35
said,

'I will hear all you have to say, when your accusers also have come.'

And he ordered him to be detained in custody in Herod's Palace.

Tertullus impeaches the Apostle

Five days after this, Ananias the High 1 **24**
Priest came down to Caesarea with a number of Elders and a pleader called Tertullus. They stated to the Governor
the case against Paul. So Paul was sent for, and 2
Tertullus began to impeach him as follows:

'Indebted as we are,' he said, 'to you, most noble Felix, for the perfect peace which we enjoy, and for reforms which your wisdom has conferred upon this
nation in every way and in every place, we accept 3
them with profound gratitude. But—not to detain 4
you too long—I beg you in your forbearance to listen
to a brief statement from us. We have found this 5
man Paul a source of mischief and a disturber of the peace among all the Jews throughout the Empire,
and a ringleader in the sect of the Nazarenes. He 6
even attempted to profane the Temple, but we
arrested him. You, however, by examining him, 8
will yourself be able to learn the truth as to all this which we allege against him.'

The Jews also joined in the charge, maintaining 9
that these were facts.

Paul protests that he is innocent

Then, at a sign from the Governor, 10
Paul answered,

'Knowing that for many years you have administered justice to this nation,
I cheerfully make my defence. For you have it in 11
your power to ascertain that it is not more than twelve days ago that I went up to worship in Jerusalem; and that neither in the Temple nor in the 12
synagogues, nor anywhere in the city, did they find me disputing with any opponent or collecting a
crowd about me. Nor can they prove the charges 13
which they are now bringing against me. But this 14

I confess to you—that in the way which they style a heresy, I worship the God of our fathers, believing everything that is taught in the Law or is written in
the Prophets, and having a hope in God, which my 15
accusers themselves also entertain, that there will be a resurrection both of the righteous and the un-
righteous. This too is my own earnest endeavour— 16
always to have a clear conscience in relation to God and man.

'Now after several years' absence I came to bring a 17
sum of money to my countrymen, and to offer sacrifices.
While I was busy about these, they found me in the 18
Temple purified, with no crowd around me and no uproar. But there were certain Jews from the pro-
vince of Asia, who ought to have been here before 19
you, and to have been my prosecutors, if they have
any charge to bring against me. Or let these men 20
themselves say what misdemeanour they found me
guilty of when I stood before the Sanhedrin, unless 21
it was that one expression which I made use of when I shouted out as I stood among them,

'"The resurrection of the dead is the thing about which I am on my trial before you to-day."'

Felix acts considerately towards Paul

At this point Felix, who was fairly 22
well informed about the new faith, adjourned the trial, saying to the Jews,

'When the Tribune Lysias comes down, I will decide your case.'

And he gave orders to the captain that Paul was 23
to be kept in custody, but be treated with indulgence, and that his personal friends were not to be prevented from showing him kindness.

Felix procrastinates for two Years

Not long after this, Felix came with 24
Drusilla his wife, a Jewess, and, sending for Paul, listened to him as he spoke
about faith in Christ Jesus. But when 25
he reasoned about justice, self-control, and the future judgement, Felix became alarmed and said,

'For the present leave me, and when I can find an opportunity I will send for you.'

At the same time he hoped that Paul would give 26
him money; and for this reason he sent for him the
oftener to converse with him. But after the lapse 27
of two years Felix was succeeded by Porcius Festus;
and, being desirous of gratifying the Jews, Felix left
Paul still in prison.

Festus becomes Governor

Festus, having entered on his duties 1 **25**
as governor of the province, three days
later went up from Caesarea to Jerusalem;
whereupon the High Priests and the lead- 2
ing men among the Jews immediately made repre-
sentations to him against Paul, and begged him—
asking it as a favour, to Paul's prejudice—to have 3
him brought to Jerusalem. They were planning an
ambush to kill him on the way. Festus, however, 4
replied that Paul was in custody in Caesarea, and that
he was himself going there very soon.

'Therefore let those of you,' he said, 'who have 5
influence go down with me, and impeach the man,
if there is anything amiss in him.'

Paul again pleads 'Not Guilty'

After a stay of eight or ten days in 6
Jerusalem—not more—he went down
to Caesarea; and the next day, taking his
seat on the tribunal, he ordered Paul to
be brought in. Upon Paul's arrival, the Jews who 7
had come down from Jerusalem stood round him,
and brought many grave charges against him which
they were unable to substantiate. In reply, Paul 8
said,

'Neither against the Jewish Law, nor against the
Temple, nor against Caesar, have I committed any
offence whatever.'

Paul appeals to the Emperor

Then Festus, being anxious to gratify 9
the Jews, asked Paul,

'Are you willing to go up to Jerusalem, and there stand your trial before
me on these charges?'

'I am standing before Caesar's tribunal,' replied 10
Paul, 'where alone I ought to be tried. I have
done the Jews no injury of any sort, as you indeed

know well enough. If, however, I have done wrong 11
and have committed any offence for which I deserve
to die, I do not ask to be excused that penalty. But
if there is no truth in what these men allege against
me, no one has the right to give me up to them as
a favour. I appeal to Caesar.'

Then, after conferring with the Council, Festus 12
replied,

'To Caesar you have appealed: to Caesar you shall go.'

Festus tells Herod Agrippa about Paul

A short time after this, Agrippa the 13
king and Bernice came to Caesarea to
pay a complimentary visit to Festus;
and, during their rather long stay, Festus 14
laid Paul's case before the king.

'There is a man here,' he said, 'whom Felix left a
prisoner, about whom, when I went to Jerusalem, 15
the High Priests and the Elders of the Jews made
representations to me, begging that sentence might
be pronounced against him. My reply was that it 16
is not the custom among the Romans to give up any
one for punishment before the accused has had his
accusers face to face, and has had an opportunity of
defending himself against the charge which has been
brought against him.

'When, therefore, a number of them came here, 17
the next day I took my seat on the tribunal, without
any loss of time, and ordered the man to be brought
in. But, when his accusers stood up, they did not 18
charge him with misdemeanours such as I had expected.
But they quarrelled with him about certain 19
matters connected with their own religion, and about
a certain Jesus who had died, but—so Paul maintained
—is now alive. I was at a loss how to investigate such 20
questions, and asked Paul whether he would care to
go to Jerusalem and there stand his trial on these
matters. But when Paul appealed to have his case 21
kept for the Emperor's decision, I ordered him to
be kept in prison until I could send him up to
Caesar.'

'I should like to hear the man myself,' said 22
Agrippa.

He brings Paul before Agrippa

'To-morrow,' replied Festus, 'you shall.'

Accordingly, on the next day Agrippa 23
and Bernice came in state and took their
seats in the Audience Hall, attended by the Tribunes
and the men of high rank in the city; and, at the
command of Festus, Paul was brought in. Then 24
Festus said,

'King Agrippa and all who are present with us,
you see here the man about whom the whole nation
of the Jews made suit to me, both in Jerusalem and
here, crying out that he ought not to live any longer.
I could not discover that he had done anything for 25
which he deserved to die; but as he has himself
appealed to the Emperor, I have decided to send him
to Rome. I have nothing very definite, however, to 26
tell our Sovereign about him. So I have brought
the man before you all—and especially before you,
King Agrippa—that after he has been examined I
may find something which I can put into writing.
For, when sending a prisoner to Rome, it seems to 27
me to be absurd not to state the charges against him.'

26

Paul tells the Story of his own Life

Then Agrippa said to Paul, 1

'You have permission to speak for yourself.'

So Paul, with outstretched arm, proceeded to make his defence.

'As regards all the accusations brought against 2
me by the Jews,' he said, 'I think myself fortunate,
King Agrippa, in being about to defend myself to-day
before you, who are so familiar with all the customs 3
and questions that prevail among the Jews; and
for this reason, I pray you, give me a patient
hearing.

'The kind of life I have lived from my youth 4
upwards, as exemplified in my early days among my
nation and in Jerusalem, is known to all the Jews.
For they all know me of old—if they would but 5

testify to the fact—how, being an adherent of the
strictest sect of our religion, my life was that of a
Pharisee. And now I stand here impeached because 6
of my hope in the promise made by God to our
fathers—the promise which our twelve tribes, 7
worshipping day and night with intense devoutness,
hope to have made good to them. It is on the subject of this hope, O King, that I am accused by the
Jews. Why is it deemed with all of you a thing past 8
belief if God raises the dead to life ?

'I myself, however, thought it a duty to be active 9
in hostility to the name of Jesus, the Nazarene. I 10
was so in Jerusalem. armed with authority received
from the High Priests I shut up many of the saints
in various prisons, and when it was a question of
putting them to death I gave my vote against them.
In all the synagogues also I often punished them and 11
forced them to blaspheme; and in my wild fury I
chased them even to foreign towns.

'While thus engaged, I was travelling one day to 12
Damascus, armed with authority and a commission
from the High Priests, and on the journey, at noon, 13
O King, I saw a light from heaven—brighter than the
brightness of the sun—shining around me and around
those who were travelling with me. We all fell to 14
the ground; and I heard a voice which said to me
in Hebrew,

'"Saul, Saul, why are you persecuting Me? You
are finding it painful to kick against the ox-goad."

'"Who art Thou, Lord?" I asked. 15

'"I am Jesus whom you are persecuting," the
Lord replied. "But rise, and stand on your feet; 16
for I have appeared to you for the very purpose of
appointing you My servant and My witness both as
to the things you have already seen and as to those
in which I will appear to you. I will save you from 17
the Jewish people and from the Gentiles, to whom I
send you to open their eyes, that they may turn from 18
darkness to light and from Satan's authority to God,
in order to receive forgiveness of sins and an inherit-

ance among those who are sanctified through faith in Me."

'Therefore, King Agrippa, I was not disobedient 19
to the heavenly vision; but I proceeded to preach 20
first to the people in Damascus, and then to those in Jerusalem and in all Judaea, and to the Gentiles, that they must repent and turn to God, and live lives consistent with such repentance.

'It was on this account that the Jews seized me in 21
the Temple and tried to kill me. Having, however, 22
obtained the help which comes from God, I have stood firm until now, and have solemnly exhorted small and great alike, saying nothing except what
the Prophets and Moses predicted, how that the 23
Christ was to be a suffering Christ, and being the first to rise from the dead he was to proclaim a message of light both to the Jewish people and to the Gentiles.'

As Paul thus made his defence, Festus exclaimed 24
in a loud voice,

'You are mad, Paul; your great learning is turning your brain.'

'I am not mad, most noble Festus,' replied Paul; 25
'I am speaking words of sober truth. The king to 26
whom I speak freely, knows about these matters. I do not believe that any detail of them has escaped his notice; for all this has not been done in a corner.
King Agrippa, do you believe the Prophets? I 27
know that you believe them.'

Agrippa answered, 28

'In brief, you are confident that you can make me a Christian!'

'My prayer to God, whether in brief or at length,' 29
replied Paul, 'would be that not only you, but all who are my hearers to-day, might become such as I am—except these chains.'

Paul declared innocent

So the king rose, and the Governor, 30
and Bernice, and those who were sitting
with them; and they retired and con- 31
versed together and said,

'This man does nothing for which he deserves death or imprisonment.'

32 And Agrippa said to Festus,

'He might have been set at liberty, if he had not appealed to Caesar.'

Paul's Voyage to Italy

The Ship from Adramyttium takes Paul to Sidon

27 1 Now when it was decided that we should sail for Italy, they handed over Paul and a few other prisoners into the custody of Julius, an officer of the Augustan battalion; 2 and going on board a ship of Adramyttium which was about to sail to the ports of the province of Asia, we put to sea; Aristarchus, the Macedonian, from Thessalonica, being one of our party. 3 The next day we put in at Sidon. There Julius treated Paul with thoughtful kindness and allowed him to visit his friends and enjoy their care.

Myra, Cnidus, Salmone, Fair Havens

4 Putting to sea again, we sailed under the lee of Cyprus, because the winds were against us; 5 and, sailing the whole length of the sea that lies off Cilicia and Pamphylia, we reached Myra in Lycia. 6 There Julius found an Alexandrian ship bound for Italy, and put us on board of her. 7 It took several days of slow and difficult sailing for us to come off Cnidus; from which point, as the wind did not allow us to get on by the direct course, we ran under the lee of Crete off Salmone. 8 Then, coasting along with difficulty, we reached a place called 'Fair Havens,' near the town of Lasea.

Paul's Advice to his Companions

9 Our voyage thus far had occupied a long time, and the navigation being now unsafe because the Fast was already over, Paul warned them,

10 'Sirs,' he said, 'I perceive that the voyage will be attended with danger and heavy loss, not only to the cargo and the ship but to our own lives also.'

But Julius let himself be persuaded by the pilot 11
and by the owner rather than by Paul's arguments;
and as the harbour was inconvenient for wintering 12
in, the majority were in favour of putting out to sea,
to try whether they could get to Phoenix—a harbour
on the coast of Crete facing north-east and south-east
—to winter there. And a light breeze from the 13
south sprang up, so that they supposed they were
now sure of their purpose. So weighing anchor
they ran along the coast of Crete, keeping close
inshore.

The Storm

But it was not long before a furious 14
north-east wind, coming down from the
mountains, burst upon us and carried the ship out
of her course. She was unable to make headway 15
against the gale; so we gave up and let her drive.
Then we ran under the lee of a little island called 16
Cauda, where we managed with great difficulty to
secure the boat; and, after hoisting it on board, they 17
used frapping-cables to undergird the ship, and,
as they were afraid of being driven on the Syrtis
quicksands, they lowered the gear and lay to. But, 18
as the storm was still violent, the next day they
began to lighten the ship; and, on the third day, 19
with their own hands they threw the ship's spare
gear overboard. Then, when for several days 20
neither sun nor stars were seen and the terrific
gale still harassed us, the last ray of hope was
now vanishing.

Paul, divinely comforted, cheers his Companions

When for a long time they had taken 21
but little food, Paul, standing up among
them, said,

'Sirs, you ought to have listened to
me and not have sailed from Crete. You would
then have escaped this suffering and loss. But now 22
take courage, for there will be no loss of life among
you, but of the ship only. For there stood by 23
my side, last night, an angel of the God to
whom I belong, and whom also I worship, and he 24
said,

'"Dismiss all fear, Paul, for you must stand before Caesar; and note this—God has granted you the lives of all who are sailing with you."

'Therefore, Sirs, take courage; for I believe God, 25
and am convinced that things will happen exactly as
I have been told. But we are to be stranded on a 26
certain island.'

The Ship drifts near an unknown Shore

It was now the fourteenth night, and 27
we were drifting through the Sea of Adria,
when, about midnight, the sailors suspected that land was close at hand. So 28
they hove the lead and found twenty fathoms of
water; and after a short time they hove again and
found fifteen fathoms. Then for fear of possibly 29
running on rocks, they threw out four anchors from
the stern and longed for daylight. The sailors, however, 30
wanted to make their escape from the ship, and
had lowered the boat into the sea, pretending that
they were going to lay out anchors from the
bow. But Paul, addressing Julius and the soldiers, 31
said,

'Your lives will be sacrificed, unless these men remain on board.'

Then the soldiers cut the ropes of the ship's boat 32
and let her fall off.

Paul persuades his Companions to take Food

And as day was dawning Paul urged 33
all on board to take some food.

'This is the fourteenth day,' he said,
'that you have been on the strain, and
have fasted, eating little or nothing. I therefore 34
strongly advise you to take some food. This is
essential for your safety. For not a hair will perish
from the head of any one of you.'

Having said this he took some bread, and, after 35
giving thanks to God for it before them all, he broke
it in pieces and began to eat it. This raised the 36
spirits of all, and they too took food. There were 37
two hundred and seventy-six of us, crew and passengers,
all told. After eating a hearty meal they 38
lightened the ship by throwing the wheat overboard.

The Ship is wrecked

When daylight came, they could not 39
recognise the coast. But they noticed an
inlet with a sandy beach, and now their
object was, if possible, to run the ship aground in this
inlet. So they cut away the anchors and left them 40
in the sea, unloosing at the same time the bands
which secured the paddle-rudders. Then, hoisting
the foresail to the wind, they made for the beach.
But coming to a place where two seas met, they 41
stranded the ship, and her bow sticking fast remained
immovable, while the stern began to go to pieces
under the heavy hammering of the sea.

All on board land safely at Malta

Now the soldiers recommended that 42
the prisoners should be killed, for fear
some one of them might swim ashore
and effect his escape. But their captain, 43
bent on securing Paul's safety, kept them from their
purpose, and gave orders that those who could swim
should first jump overboard and get to land, and 44
that the rest should follow, some on planks, and
others on various things from the ship. In this way
they all got safely to land.

Paul and the Viper

Our lives having been thus preserved, 1 **28**
we discovered that the island was called
Malta. The natives showed us remark- 2
able kindness, for they lit a fire and made us all
welcome because of the pelting rain and the cold.
Now, when Paul had gathered a bundle of sticks 3
and had thrown them on the fire, a viper, driven by
the heat, came out and fastened itself on his hand.
When the natives saw the creature hanging from his 4
hand, they said to one another,

'Beyond doubt this man is a murderer, for, though
saved from the sea, Justice has not permitted him to
live.'

He, however, shook the reptile off into the fire and 5
was unhurt. They expected him soon to swell with in- 6
flammation or suddenly fall down dead; but, after wait-
ing a long time and seeing no harm come to him,
they changed their minds and said that he was a god.

The Father of Publius cured

Now in the same part of the island 7
there were lands belonging to the
Governor, whose name was Publius. He
welcomed us to his house, and for three
days generously made us his guests. It happened, 8
however, that his father was lying ill of dysentery
and attacks of fever ; so Paul went to see him, and,
after praying, laid his hands on him and cured him.
After this, all the other sick people in the island came 9
and were cured. They also loaded us with honours, 10
and when at last we sailed they put supplies on
board for us.

Syracuse, Rhegium, Puteoli, Rome

Three months passed before we set 11
sail in an Alexandrian vessel, called the
'Twin Brothers,' which had wintered
at the island. At Syracuse we put in 12
and stayed for three days. From there we worked 13
round and reached Rhegium; and a day later, a south
wind sprang up which brought us the next day to
Puteoli. Here we found brethren, who urged us 14
to remain with them for a week ; and so we reached
Rome. Meanwhile the brethren there, hearing of 15
our movements, came as far as Appii Forum and
Tres Tabernae to meet us ; and when Paul saw them
he thanked God and took courage. Upon our arrival 16
in Rome, Paul received permission to live by himself,
guarded by a soldier.

Paul in Rome

An Interview with the Jews

After three days he invited the leading 17
men among the Jews to meet him ; and,
when they were come together, he said
to them,

'Although, brethren, I had done nothing prejudicial to our people or contrary to the customs of
our forefathers, I was handed over as a prisoner from
Jerusalem into the power of the Romans ; who, after 18
they had sharply questioned me, were willing to set
me at liberty, because they found no offence in me

for which I deserve to die. But owing to the oppo- 19
sition of the Jews I was compelled to appeal to Caesar;
not, however, that I had any charge to bring against
my nation. For these reasons, then, I have invited 20
you here, that I might see you and speak to you;
for it is for the hope of Israel that I wear this
chain.'

'For our part,' they replied, 'we have not received 21
any letters from Judaea about you, nor have any of
our countrymen come here and reported or stated
anything to your disadvantage. But we should be 22
glad to hear from you what it is that you believe; for
as for this sect all we know is that it is everywhere
spoken against.'

Paul begins to preach in Rome

So they arranged a day with him and 23
came to him to his lodgings in considerable numbers. And then he solemnly explained to them the Kingdom of God,
endeavouring from morning till evening to convince
them about Jesus, both from the Law of Moses and
from the Prophets. Some were convinced; others 24
refused to believe. Unable to agree among them- 25
selves, they at last left him, but not before Paul had
spoken a parting word to them, saying,

'Right well did the Holy Spirit say to your fathers through the Prophet Isaiah:

'"GO TO THIS PEOPLE AND TELL THEM, 26
YOU WILL HEAR AND HEAR, AND BY NO MEANS UNDERSTAND;
AND WILL LOOK AND LOOK, AND BY NO MEANS SEE.
FOR THIS PEOPLE'S MIND HAS GROWN CALLOUS, 27
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES THEY HAVE CLOSED;
LEST THEY SHOULD SEE WITH THEIR EYES,
OR HEAR WITH THEIR EARS,
OR UNDERSTAND WITH THEIR MINDS,
AND TURN BACK,
THAT I MIGHT CURE THEM" (Isa. vi. 9, 10).

'Be assured, therefore, that this salvation—God's 28 salvation—has been sent to the Gentiles: they, at any rate, will give heed.'

The two Years that followed

After this Paul lived for fully two years 30
in private hired rooms, receiving all
who came to see him. He preached the 31
Kingdom of God and the gospel of the
Lord Jesus Christ without let or hindrance.

THE EPISTLE OF PAUL TO THE ROMANS

Introduction

Paul's Message and Apostleship

Paul, a servant of Jesus Christ, called 1 1
to be an Apostle, set apart to proclaim
God's gospel, which He promised 2
through His Prophets in Holy Writ con- 3
cerning His Son, who, by human descent, belonged
to the family of David, but by His Spirit of holiness 4
was miraculously marked out as Son of God by resur-
rection of the dead, Jesus Christ our Lord, through 5
whom I have received grace and a commission for
His Name's sake to win men to the obedience that
springs from faith among all the Gentiles, among whom 6
you too are called to belong to Jesus Christ; to all 7
of you in Rome who are loved by God, and called
to be saints: grace to you and peace from God our
Father and the Lord Jesus Christ.

The Christians in Rome and Paul

First of all I thank my God through 8
Jesus Christ for you all, because the
report of your faith is spreading through
the whole world. I call God to witness 9
—to whom I render priestly and spiritual service by
preaching the gospel of His Son—how constantly I
make mention of you in my prayers, ever asking that 10
now at length, if such be His will, the way may by
some means be made clear for me to come to you.
For I am longing to see you in order to impart to you 11
some spiritual help, so that you may be strengthened;
in other words, that while I am among you, you and I 12
may be mutually encouraged by one another's faith.
And I desire you to know, brethren, that I have many 13
a time intended to come to you—though until now

I have been prevented—in order that I might gather some fruit from my labours, among you, as well as among the other Gentiles. To Greek and non- 14 Greek, to wise and foolish alike, I have a duty to perform: so for my part I am eager to preach the 15 gospel to you in Rome also.

The main Subject of the Letter

Salvation through Faith

For I am not ashamed of the gospel. 16 It is God's power working for salvation for every one who believes, Jew first, and then Greek. For in the gospel 17 a righteousness which comes from God is revealed, alike depending on faith and leading to faith; as the Scripture has it,

'THE RIGHTEOUS MAN SHALL LIVE BY FAITH' (Hab. ii. 4).

God's Anger against Sin

For God's anger is revealed from 18 heaven against all the impiety and the wickedness of men who through their wickedness suppress the truth; because what may 19 be known of God is plain to their minds; for God has made it plain to them. From the very creation 20 of the world, His invisible perfections—namely, His eternal power and divine nature—have been perceptible and clearly visible from His works, so that they are without excuse. For though they knew 21 God they have not glorified Him as God, nor rendered Him thanks, but have become absorbed in useless discussions, and their senseless minds darkened. While boasting of their wisdom they are 22 fools; and they have exchanged the glory of the 23 immortal God for images of mortal man, or of birds, beasts, or reptiles.

The notorious Wickedness of the Gentiles

For this reason, through the lust of 24 their hearts, God has given them up to impurity to dishonour themselves, since 25 they have exchanged God's truth for what is false, and have offered worship and service to the creature rather than to the Creator ever blessed! Amen.

This is why God has given them up to vile passions. 26
Not only have their women exchanged their natural
functions for unnatural ones, but the men also, in the 27
same way, neglecting sexual intercourse with women, have burned fiercely in their lust for one another, men practising shameful vice with men, and receiving in themselves the fitting retribution for their misconduct.

And just as they did not think fit to retain know- 28
ledge of God, so God left them with the minds of
reprobates to do unseemly things; with hearts filled 29
with all sorts of dishonesty, mischief, greed, and malice; full of envy and bloodthirstiness, quarrel-
some, crafty, spiteful, secret backbiters, open 30
slanderers; hateful to God, insolent, haughty, ostentatious; inventors of mischief, disobedient to
parents, destitute of sense, faithless, without affec- 31
tion, and without pity. In short, though knowing 32
well the sentence which God pronounces against such deeds as deserving death, they not only do them, but applaud others who practise them.

All Mankind without exception are Sinners

You are therefore without excuse, who- 1 **2**
ever you are who pass judgement upon others. In passing judgement on your neighbour you condemn yourself; for you who pass judgement commit the same misdeeds;
and we know that God's judgement falls rightly upon 2
those who commit such sins. And you who judge 3
those who commit such sins and yet do the same yourself—do you imagine that you yourself will
escape God's judgement? Or is it that you think 4
lightly of the wealth of His goodness, forbearance, and patience, unaware that the goodness of God is drawing you to repentance?

Judgement awaits both Jew and Gentile

In the stubbornness of your impeni- 5
tent heart you are treasuring up for yourself wrath on the day of Wrath when God's righteous judgement will

stand revealed. To EACH MAN HE WILL MAKE AN 6
AWARD ACCORDING TO HIS DEEDS (Ps. lxii. 12; Prov.
xxiv. 12); to those who, by lives of persistent right- 7
doing, strive for glory, honour, and immortality,
eternal life; while on the self-willed who yield not to 8
the truth but yield to iniquity there will fall wrath
and affliction and anguish upon every human soul 9
who does wrong—upon the Jew first, and then upon
the Greek; but glory, honour, and peace for every 10
one who does what is good—the Jew first and then
the Greek. For God pays no attention to this 11
world's distinctions.

The Impartiality of Retribution

All who sin outside the Law will also 12
perish outside the Law, and all who sin
while subject to the Law will be judged
by the Law. For it is not those who hear 13
the Law read who are righteous in the sight of God,
but it is those who obey the Law who will be pronounced
righteous. When Gentiles who have no 14
Law obey by instinct the commands of the Law, they,
without having a Law, are a Law to themselves; since 15
they exhibit engraved on their hearts the action of
the Law, while their conscience at the same time
bears witness to the Law, and their moral judgements
alternately accuse or perhaps defend them—
on the day when, according to the gospel I preach, 16
God will judge the secrets of men's lives by Jesus
Christ.

The Jews expostulated with for Disobedience

Suppose you claim the name of Jew, 17
find rest in the Law, pride yourself in
God, know the Will, are instructed 18
by the Law to appreciate distinctions,
and have persuaded yourself that you are a guide to 19
the blind, a light to those in darkness, a school- 20
master for the foolish, a teacher of novices, because
in the Law you possess the actual form of knowledge
and of truth; you then who teach your fellow- 21
man, do you refuse to teach yourself? You who cry
out against stealing, do you steal? You who forbid 22
adultery, do you commit adultery? You who loathe

idols, do you plunder temples? You who pride 23
yourself in the Law, do you violate the Law and so
dishonour God? Why, THE NAME OF GOD IS BLAS- 24
PHEMED AMONG THE GENTILES BECAUSE OF YOU, as
Holy Writ declares (Isa. lii. 5).

What makes a Man a true Israelite

Circumcision does indeed profit, if you 25
obey the Law; but if you are a Law-
breaker your circumcision counts for
nothing. In the same way if an uncir- 26
cumcised man observes the requirements of the
Law, shall not his uncircumcision be reckoned cir-
cumcision, and if he in his natural state of uncir- 27
cumcision carries out the Law, shall he not judge
you who, for all your written Law and circumcision,
are yet a Law-breaker? For the true Jew is not 28
the man who is outwardly a Jew, and true circum-
cision is not that which is outward and bodily. But 29
the true Jew is one inwardly, and true circumcision
is heart-circumcision—not literal, but spiritual.
Such a man receives praise not from men, but from
God.

Paul replies to Objections

What special privilege, then, has a 1 **3**
Jew? Or what is the benefit of circum-
cision? Great in every way. First, 2
the fact that the Jews were entrusted
with God's oracles. What if some Jews have proved 3
unfaithful? Shall their faithlessness nullify God's
faithfulness? God forbid! Let God be true, 4
though every man be false. As it stands written,

'THAT THOU MAYEST PROVE RIGHT IN THY CONTENTIONS,
AND SUCCEED IN THY CAUSE' (Ps. li. 4).

But if our wickedness sets God's righteousness in 5
a clearer light, what shall we say? (Is God un-
righteous—I use a human analogy—when He in-
flicts punishment? God forbid! For in that 6
case how shall He judge all mankind?) But if 7
my falsehood has brought out God's truthful-
ness, redounding to His glory, why am I still
judged as a sinner? And why not say—as some 8

people wickedly assert that we do say—'Let us do evil that good may come'? The condemnation of such men is just.

Scripture proves the Guilt of all Men

What then? Are we Jews at a disadvantage? Not in the least; for we have already charged all Jews and Gentiles alike with being in thraldom to sin. Thus it stands written, 9 10

'THERE IS NOT A SINGLE RIGHTEOUS MAN:
THERE IS NOT ONE INTELLIGENT, NOT ONE A SEEKER AFTER GOD. 11
ALL HAVE TURNED ASIDE; 12
THEY HAVE ALIKE BECOME WORTHLESS;
THERE IS NO ONE WHO DOES GOOD—NO, NOT ONE'
(Ps. xiv. 1–3).
'THEIR THROAT IS AN OPENED GRAVE; 13
WITH THEIR TONGUE THEY HAVE TALKED DECEITFULLY' (Ps. v. 9).
'THE VENOM OF VIPERS LIES BEHIND THEIR LIPS'
(Ps. cxl. 3).
'THEIR MOUTH IS FULL OF CURSING AND BITTERNESS' (Ps. x. 7). 14
'THEIR FEET MOVE SWIFTLY TO SHED BLOOD. 15
RUIN AND MISERY MARK THEIR PATH; 16
AND THE WAY TO PEACE THEY KNOW NOT' 17
(Isa. lix. 7, 8).
'THERE IS NO FEAR OF GOD BEFORE THEIR EYES' 18
(Ps. xxxvi. 1).

The Jews are included in the Indictment

But we know that all that the Law says is addressed to those who are living subject to the Law, in order that every mouth may be silenced, and that the whole world may await sentence from God. For no man living will be declared righteous before Him on the ground of obedience to Law. Law simply brings a knowledge of sin. 19 20

Forgiveness through Faith in Christ

But now a righteousness of God has been brought to light apart from any Law, both Law and Prophets bearing witness to it—a righteousness of God 21 22 conditional on faith in Jesus Christ for all who believe. No distinction is made; for all alike have 23 sinned, and consciously fall short of the glory of God, but are acquitted freely by His grace through 24 the ransom given in Christ Jesus, whom God put 25 forward as a propitiation available to faith in virtue of His blood. It was to demonstrate God's justice, 26 in view of the condoning by His forbearance of sins previously committed—that is, to demonstrate His justice at the present time, that He may be shown to be just Himself, and the justifier of the man who believes in Jesus.

Human Pride is excluded

Where then is there room for boasting? 27 It is shut out. On what principle? On that of merit? No, but on the principle of faith. For we deem that 28 a man is accounted righteous by faith, apart from fulfilment of the Law.

The one God saves all alike through Faith

Is God simply the God of Jews, and 29 not of Gentiles also? Yes, He is the God of Gentiles also, if indeed it is one 30 and the same God who will acquit the circumcised on the ground of faith, and the uncircumcised through the same faith. Do we 31 then by means of this faith abolish the Law? God forbid! We confirm the Law.

Abraham's Acceptance with God

4 What then shall we say of Abraham, 1 our natural forefather? For if he was 2 held to be righteous on the ground of his actions, he has something to boast of; yes, but not in the presence of God. For what 3 says the Scripture? 'ABRAHAM BELIEVED GOD, AND THIS WAS CREDITED TO HIM AS RIGHTEOUSNESS' (Gen. xv. 6). But in the case of a man who works, pay is 4 not reckoned as a favour but as something due; whereas in the case of a man who in place of working 5 believes in Him who acquits the ungodly, his faith is credited to him as righteousness. In this way 6 David also tells of the blessedness of the man whom God credits with righteousness apart from his actions.

'BLESSED,' he says, 'ARE THOSE WHOSE INIQUITIES ARE FORGIVEN, AND WHOSE SINS ARE COVERED. 7

BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT TAKE ACCOUNT' (Ps. xxxii. 1, 2). 8

Not dependent on Circumcision

Is this declaration of blessedness, then, 9
for the circumcised, or for the uncircumcised as well? For ABRAHAM'S FAITH—so we affirm — WAS CREDITED TO HIM AS RIGHTEOUSNESS (Gen. xv. 6). In what circumstances, 10
then? Was it after he had been circumcised, or before? Before, not after. And he received cir- 11
cumcision as a sign, a seal attesting the righteousness which was his by faith while still uncircumcised, that he might be the father of all those who believe even though uncircumcised—in order that this righteousness might be credited to them; and also 12
the father of the circumcised, namely, of those who not merely are circumcised, but also walk in the steps of the faith which our father Abraham had while he was as yet uncircumcised. Again, the 13

Not dependent on the Law of Moses

promise that he should inherit the world did not come to Abraham or his posterity through Law, but through righteousness depending on faith. For if it is 14
those who rely on Law who are heirs, then faith is useless and the promise counts for nothing. For 15
the effect of the Law is wrath; but where no Law exists, there can be no transgression. All depends 16
on faith for this reason—that righteousness may be by grace, so that the promise should be made sure to all his posterity; not merely to those who rely on the Law, but also to those who rely on a faith like Abraham's. For in the sight of God in whom he believed, who gives life to the dead and speaks of things non-existent as though existing, Abraham is the father of all of us. As it is written, 17

'I HAVE MADE YOU FATHER OF MANY NATIONS' (Gen. xvii. 5).

Abraham the Father of all who have Faith

He believed, hoping against hope, so 18
that he might become the father of
many nations, in accordance with the
words 'SO NUMEROUS SHALL YOUR POS-
TERITY BE' (Gen. xv. 5). And without growing 19
weak in faith, he could note his own vital powers
now decayed—for he was about a hundred years old
—and Sarah's barrenness. Nor did he in unbelief 20
stagger at God's promise, but had intense faith,
giving glory to God, and being absolutely certain 21
that whatever He has promised He can also carry
out. For this reason also his faith WAS CREDITED 22
TO HIM AS RIGHTEOUSNESS (Gen. xv. 6).

Acceptance with God is still due to Faith

Nor was the fact of its being credited 23
to him recorded for his sake only, but 24
for our sakes too. Faith is going to be
credited to us who believe in Him who
raised Jesus, our Lord, from the dead, who was 25
delivered up because of our offences, and was raised
to life for our acquittal.

5

The happy Results which follow

Acquitted then as the result of faith, 1
let us enjoy peace with God through
our Lord Jesus Christ, through whom 2
we have been brought by our faith into
the position of favour in which we stand, and we
exult in hope of seeing God's glory. And not 3
only so: we also exult in our afflictions, knowing as
we do that affliction produces endurance; endurance, 4
ripeness of character; and ripeness of character,
hope; and that this hope never disappoints, because 5
God's love for us floods our hearts through the Holy
Spirit who has been given to us.

The Love manifested in Christ's Death

For already, while we were still help- 6
less, Christ at the fitting time died for the
ungodly. Why, it is scarcely conceiv- 7
able that any one would die for a just man,
although for a good man perhaps some one might
have the courage even to die. But God gives proof 8
of His love to us in Christ's dying for us while we
were still sinners.

Union with the now Living Christ

Much more, then, now that we have 9
been acquitted by His blood, shall we be
delivered from God's anger through
Him. For if while we were hostile we 10
were reconciled to Him through the death of His
Son, the more certainly, after being reconciled, shall
we obtain salvation through Christ's life. And not 11
only so, but we also exult in God through our Lord
Jesus Christ, through whom we have now obtained
our reconciliation.

Through Adam Death has come to all

Therefore as through one man sin en- 12
tered into the world, and through sin,
death, and so death passed to all mankind,
in that all sinned—(For prior to the 13
Law sin was already in the world; only sin is not
entered in the account when no Law exists. Yet 14
death reigned from Adam to Moses, even over those
who had not sinned in the manner of Adam's trans-
gression. In Adam we have a type of him who was
to come.

Through Christ Redemption has come to all

But it is not the same with the trans- 15
gression as with God's free gift.) For if
through the transgression of one single
man the mass of mankind have died,
all the more has God's grace, and the
gift made through the grace of the one man Jesus
Christ, been abundant for the mass of mankind.
And the gift is not comparable with the results of one 16
man's sinning; for the judgement upon that one
man's sin led to condemnation, whereas the free gift
after many transgressions leads to acquittal. For 17
if, through the transgression of one, death entered
on his reign by means of one man, all the more shall
those who receive God's overflowing grace and gift
of righteousness reign in life through the One—
Jesus Christ.

Well then just as the result of a single transgression 18
is condemnation for all mankind, so also the result
of a single deed of righteousness is a life-giving
acquittal for all mankind. For as through the dis- 19

obedience of one individual the mass of mankind
were made sinners, so also through the obedience
of One the mass of mankind will be made righteous.
Law crept in later on, so that transgression might 20
increase. But where sin increased, all the more was
grace abundant ; in order that as sin has reigned and 21
brought death, so grace, too, may reign by means of
righteousness leading to eternal life through Jesus
Christ our Lord.

A new Life and Character result from Acceptance with God

Real Union with Christ kills Sin

What shall we say then ? Are we to 1 **6**
persist in sinning in order that God's
grace may be the greater ? God forbid ! 2
How can we who have died to sin, live
in it any longer ? Or do you not know that all of us 3
who were baptized into Christ Jesus were baptized
into His death ? Well, then, by our baptism we were 4
buried with Him in death, in order that, just as
Christ was raised from the dead by the Father's
glorious power, we also should live an entirely new
life. For if we have become one with Him by 5
sharing in His death, we shall also be one with Him
by sharing in His resurrection. This we know— 6
that our old self was nailed to the cross with Him, in
order that our sinful nature might be neutralized, so
that we should no longer be the slaves of sin ; for 7
he who has died is absolved from his sin.

But if we have died with Christ, we believe that 8
we shall also live with Him ; because we know that 9
Christ, once raised from the dead, is no longer liable
to die. Death has no longer any power over Him.
For the death that He died, He died once for all 10
to sin ; but the life that He lives, He lives to God.
So too do you regard yourselves as dead to sin, but 11
as alive in Christ Jesus to God.

Let not sin then reign in your mortal bodies, 12
causing you to be subject to their passions ; and no 13

longer offer your faculties as instruments of wickedness for sin to use. But rather offer yourselves to God as living men risen from the dead, and your faculties to God as instruments of righteousness. For sin shall not be lord over you, since you are 14 subjects, not of Law, but of grace.

Christians are pledged to live Christlike Lives

Are we therefore to sin because we are 15 no longer under the authority of Law, but under grace? God forbid! Do you 16 not know that you are the servants of the man at whose disposal you put yourselves, to obey him—it may be servants of sin, which leads to death, or of duty which leads to righteousness? But thanks be to God that though you were once in 17 thraldom to sin, you have now yielded a hearty obedience to that kind of teaching to which you were committed. You were set free from the 18 tyranny of sin, and became the servants of righteousness—the infirmity of your natures leads me to em- 19 ploy these familiar metaphors—but just as you once put your faculties at the service of impurity and of ever-increasing disregard of Law, so you must now put them at the service of righteousness, with holiness as your goal. For when you were the 20 servants of sin, you were independent of righteousness. Well, what benefit did you get then from 21 conduct which you now regard with shame? Why, such things finally issue in death. But now, emanci- 22 pated from sin, you have your reward in holiness, and eternal life as the result. For sin's wages are 23 death; but God's free gift is eternal life in Christ Jesus our Lord.

Christ frees us from mere outward Rules

Death frees us from Law

7 1 Brethren, do you not know—for I am speaking to people acquainted with law—that it is during our lifetime that we are subject to the Law? A wife, for instance, while 2 her husband is living is bound to him by law; but

if her husband dies, she is released from the law
regarding the husband. Consequently, if during 3
her husband's life she unites herself to another
man, she will get the name of an adulteress; but
if her husband is dead she is free from that law,
so that though she marries again, she is not an
adulteress.

Union with Christ frees us from Law

So, my brethren, you also became dead 4
to the Law through the body of Christ,
that you might belong to Another,
namely to Him who rose from the dead
that we might yield fruit to God. For while we 5
obeyed our lower natures, sinful passions—evoked by
the Law—were always at work in the organs of our
bodies, to fructify and result in death. But we are 6
released by death from the Law by which we were
restrained, so that we render a service which is new
and spiritual, not old and ceremonial.

The Law a good and holy Thing

What follows? Is the Law itself a 7
sinful thing? God forbid! On the
contrary, except through the Law I
should have known nothing of sin as sin.
For instance, I should not have known what covetousness
is, if the Law did not say 'THOU SHALT NOT
COVET' (Exod. xx. 17; Deut. v. 21). Sin took 8
advantage of this, and by means of the commandment
roused within me every kind of coveting; for apart
from Law sin would be dead. Once I was living 9
apart from Law, but when the commandment came,
sin sprang into life, and I died. The commandment 10
designed to bring me life, brought me death. For 11
sin seized the advantage, and by means of the commandment
beguiled me, and also put me to death.
So that the Law was holy, and the commandment 12
holy, just, and good. Did then this good thing become 13
death to me? God forbid! But sin did;
so that it might be seen in its true light as sin: it
utilized what was good to bring about my death,
that by means of the commandment the unspeakable
sinfulness of sin might be plainly shown.

Man's higher and lower Natures

We know, indeed, that the Law is 14
spiritual; but I am unspiritual, sold to
sin. For I do not recognise what I am 15
doing. I do not act as I would, but I
do what I loathe. But if I do what I do not desire, 16
I admit the excellence of the Law; and now it is no 17
longer I that do it, but the sin which has its home
within me. For I know that in me, that is, in my 18
lower self, nothing good has its home; for the wish
to do right is there, but not the power. What I do is 19
not the good deed I desire, but the evil deed I do not
desire. But if I do what I do not desire, it is no longer 20
I who do it, but sin which has its home within me.

I find therefore this rule, that when I desire to do 21
what is right, evil is there with me. In my inmost 22
self all my sympathy is with the Law of God; but 23
I discover in my faculties a different law, at war with
the law of my understanding, and leading me captive
to the law which is in my faculties—the law of sin.

Not the Law, but Christ gives Deliverance

Unhappy man that I am! who will 24
rescue me from this body of death?
God! to whom be thanks through 25
Jesus Christ our Lord! So then I myself
serve with my understanding the Law of God, but
with my lower nature the law of sin.

Christ frees us from Sin and Death

Forgiveness and spiritual Power

There is therefore now no condemna- 1 **8**
tion for those who are in Christ Jesus;
for the Spirit's law—life in Christ Jesus 2
—has set me free from the law of sin
and death. For what was impossible to the Law— 3
thwarted as it was by human frailty—God effected.
Sending His own Son in the form of sinful humanity
to deal with sin, God pronounced sentence upon sin
in human nature; in order that in our case the re- 4
quirements of the Law might be fully met. For our
lives are ruled not by our lower, but by our spiritual
natures.

Our sinful Natures bear deadly Fruit

If men comply with their lower nature, 5
their thoughts are shaped by the lower
nature; if with their spiritual nature,
by the spiritual. Thoughts shaped by the 6
lower nature mean death; thoughts shaped by the
spiritual mean life and peace. For thoughts shaped 7
by the lower nature mean a state of enmity to God.
They do not submit to God's Law, and indeed cannot.
Those who obey the lower nature cannot please God. 8

God gives us His own Spirit of Life

You, however, are not absorbed in such 9
things, but in things spiritual, if the
Spirit of God is dwelling in you; whereas
if any man has not the Spirit of Christ,
he does not belong to Him. But if Christ is in you, 10
though your body is dead because of sin, yet your
spirit has life because of righteousness. And if the 11
Spirit of Him who raised up Jesus from the dead is
dwelling in you, He who raised up Christ from the
dead will give life also to your mortal bodies through
His Spirit dwelling in you.

A holy Life is now possible

Therefore, brethren, it is not to our 12
lower nature that we are under obligation, to live by its rule. If you so live 13
you are on your way to death; but if,
by the power of the spirit, you put your merely bodily
habits to death, you will live.

Through the Spirit we are Sons of God

For all who are led by God's Spirit are 14
God's sons. You did not receive the 15
spirit of slavery again, inspiring terror;
but you did receive the spirit of adopted
sons—in which spirit we cry 'Abba! Father!' The 16
Spirit Himself bears witness with our own spirits that
we are children of God; and if children, then heirs too 17
—heirs of God and co-heirs with Christ; if indeed
we share Christ's sufferings, in order to share also
His glory.

All Creation to be perfected and glorified

Why, the sufferings of the present I 18
deem not worth considering compared
with the glory soon to be disclosed to us.
All creation is yearning, longing to see 19

the manifestation of the sons of God. For the 20
Creation was made subject to futility not of its own
choice, but by the will of Him who so subjected it ;
yet with the hope that at last the Creation itself 25
would be set free from the thraldom of decay to
enjoy the liberty that comes with the glory of the
children of God.

Man's whole Nature will be glorified

For we know that the whole of Creation 22
is moaning in the pangs of childbirth
until this hour. And more than that, 23
we ourselves, though we possess the
Spirit as a foretaste of bliss, yet, we ourselves inwardly
moan as we wait for full sonship in the
redemption of our bodies. It is by hope that we 24
have been saved. But an object of hope is such no
longer when it is seen : for why should a man hope
for what he already sees ? But if we hope for 25
something we do not see, then we patiently wait for
it. In the same way the Spirit also helps us in our 26
weakness ; for we know not how to pray as we
ought. But the Spirit Himself pleads for
us in yearnings that can find no words,
and the Searcher of hearts knows what 27
the Spirit's meaning is, because His
intercessions for the saints are in harmony with
God's will.

The Help of the Holy Spirit in Prayer

Confidence in the fulfilment of God's purpose respecting His Saints

Now we know that all things are working 28
together for good to those who love God,
who are called according to the Divine
purpose. Those whom He has fore- 29
known He has also predestined to share
the likeness of His Son, that He might be
the Eldest in a vast family of brothers ; and those 30
whom He has predestined He has also called ; and
those whom He has called He has also acquitted ; and
those whom He has acquitted He has also glorified.

God's marvellous Love

What then shall we say to this ? If 31
God is for us, who can be against us ?
He who did not withhold even His own 32
Son, but gave Him up for all of us, will

He not also with Him freely give us all things? Who 33
shall impeach those whom God has chosen? Will
God, who acquits them? Who is there to condemn 34
them? Will Christ Jesus, who died, or rather who
rose to life again, who is also at the right hand of
God, who moreover is interceding for us? Who shall 35
separate us from Christ's love? Shall affliction or
distress, persecution or hunger, nakedness or danger
or the sword? As it is written, 36

> 'FOR THY SAKE WE ARE BEING KILLED ALL DAY LONG.
> WE ARE COUNTED AS SHEEP FOR SLAUGHTER'
> (Ps. xliv. 22).

Yet in all these things we are more than conquerors 37
through Him who has loved us. For I am convinced 38
that neither death nor life, nor angels nor sovereignties,
nor things present nor things future, nor powers
nor height nor depth, nor any other created thing, 39
shall be able to separate us from the love of God
which is in Christ Jesus our Lord.

The Unbelief of the Jews

Paul's Grief at the Rejection of the Jews

I am telling you the truth as a Chris- 1 **9**
tian—it is no falsehood, for my inspired
conscience bears me out—when I declare 2
that I have deep grief and unceasing
anguish of heart. For I could pray to be myself 3
accursed from Christ for the sake of my brethren,
my natural kinsfolk, who are Israelites; to whom 4
belong adoption by God, His glorious Presence,
the Covenants, the giving of the Law, the Temple
service, and the Promises. To them the Patri- 5
archs belong, and from them in respect of His
human lineage came the Christ, who is exalted
above all, God blessed throughout the ages.
Amen.

The Promises of God had Limitations

Not, however, that God's word has 6
failed; for not all who have sprung from
Israel count as Israel, nor because they 7
spring from Abraham are they all his.

No! 'THROUGH ISAAC SHALL YOUR POSTERITY BE
RECKONED' (Gen. xxi. 12). In other words, it is not 8
the children by natural descent who are God's chil-
dren, but the children made such by the promise are
regarded as Abraham's posterity. For the words of 9
the promise were, 'ABOUT THIS SEASON I WILL COME,
AND SARAH SHALL HAVE A SON' (Gen. xviii. 10). Nor 10
is that all: there is Rebecca too. When she was
with child by her husband, our father Isaac, even
then, though they were not then born and had not 11
done anything either good or evil, yet in order that
God's electing purpose might stand, based not on
their actions but on His calling them, she was told, 12
'THE ELDER WILL BE SERVANT TO THE YOUNGER'
(Gen. xxv. 23). This agrees with another passage, 13
'JACOB I HAVE LOVED, BUT ESAU I HAVE HATED'
(Mal. i. 2, 3).

God's Freedom of Action defended

What then are we to say? That there 14
is injustice in God? God forbid! His 15
words to Moses are, 'I WILL BE MERCI-
FUL TO WHOM I WILL, AND SHOW COM-
PASSION ON WHOM I WILL' (Exod. xxxiii. 19).

From this we learn that it is not a matter of man's 16
will or endeavour, but of God's mercy. For the 17
Scripture says to Pharaoh,

'IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU SO HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH' (Exod. ix. 16).

This means that He has mercy on whom He will, 18
and hardens whom He will.

The Potter and the Clay

'Why then does God still find fault?' 19
you will ask; 'for who is resisting His
will?'

Nay, but who are you, a mere man, to cavil 20
against God?

SHALL THE THING MOULDED SAY TO HIM WHO
MOULDED IT, 'WHY HAVE YOU MADE ME THUS?' (Isa.
xxix. 16). Or has not the potter rightful power over 21

the clay, to make out of the same lump one vessel
for a noble and another for an ignoble use? And 22
what if God, while having the will to make manifest
His anger and to show His power, has yet borne with
great patience with the vessels of His anger who
stand ready for destruction, in order to make known 23
the wealth of His glory towards the vessels of His
mercy whom He has prepared beforehand for glory,
even towards us whom He has called not only from 24
the Jews but also from the Gentiles?

So also in Hosea He says, 25

Old Testament Predictions on the Subject

'I WILL CALL THAT NATION MY
PEOPLE WHICH WAS NOT MY
PEOPLE,
AND HER BELOVED WHO WAS NOT
BELOVED.
AND IN THE PLACE WHERE IT WAS SAID TO THEM, 26
"YOU ARE NOT MY PEOPLE,"
THERE SHALL THEY BE CALLED SONS OF THE
LIVING GOD' (Hos. ii. 23).

And Isaiah cries concerning Israel, 27
'THOUGH THE NUMBER OF THE SONS OF ISRAEL BE
LIKE THE SANDS OF THE SEA, ONLY A REMNANT SHALL
BE SAVED; FOR THE LORD WILL HOLD A FINAL AND 28
SUMMARY RECKONING UPON THE EARTH' (Isa. x. 22;
xxviii. 22).

Even as Isaiah says in an earlier place, 29
'WERE IT NOT THAT THE LORD, THE GOD OF
HOSTS, HAD LEFT US SOME SURVIVORS, WE SHOULD HAVE
BEEN AS SODOM, AND HAVE BECOME LIKE GOMORRAH'
(Isa. i. 9).

Gentiles find Acceptance. The Jews do not

To what conclusion does this bring 30
us? Why, that the Gentiles, who were
not in pursuit of righteousness, have
grasped it—a righteousness dependent
on faith; while Israel, who was in pursuit of a Law 31
that could give righteousness, has not attained to one.
And why? Because it was not a righteousness 32
based on faith, but on their deeds. They stumbled
at the stone of stumbling, as Scripture says, 33

'SEE, I AM PLACING ON ZION A STONE TO STUMBLE AT, A ROCK TO TRIP OVER, YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER BE DISAPPOINTED' (Isa. viii. 14; xxviii. 16).

Israel refuses Salvation through Faith

10 1 Brethren, my heart's longing, and my prayer to God is for my countrymen's salvation. 2 I bear witness that they possess an enthusiasm for God, but it is an unenlightened one. 3 Ignorant of the righteousness provided by God and seeking to establish their own, they have refused submission to God's righteousness. 4 For the consummation of Law is Christ, to bring righteousness to every believer.

The Nearness of Christ and His Salvation

5 Moses writes that he who performs the righteousness required by the Law shall live by that righteousness. 6 But the righteousness based on faith speaks thus:

'Say not in your heart, "Who shall ascend to heaven?"'—that is, to bring Christ down; 7 'nor "Who shall go down into the abyss?"'—that is, to bring Christ up from the grave. 8 But what does it say?

'The word is close to you, in your mouth and in your heart' (Deut. xxx. 12–14); that is, the word which we are publishing about the faith— 9 that if with your mouth you confess Jesus as Lord and in your heart believe that God raised Him from the dead, you shall be saved. 10 For with the heart men believe and obtain righteousness, and with the mouth they make confession and obtain salvation.

The Promise is for all

11 The Scripture says, 'NO ONE WHO BELIEVES IN HIM SHALL BE DISAPPOINTED' (Isa. xxviii. 16). 12 Jew and Greek are on the same footing; the same Lord is Lord over all, rich in blessing to all who call upon Him. 13 For 'EVERY ONE WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED' (Joel ii. 32).

Preaching makes known the Saviour's Name

But how are they to call on One in whom they have not believed? How are they to believe in One whose voice they have never heard? How are they to hear without a preacher? And how are men to preach unless they are sent? As it is written, 'HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD TIDINGS!' (Isa. lii. 7). 14 15

The world-wide Diffusion of the Gospel

But, some will say, they have not all hearkened to the gospel. No, for Isaiah asks, 'LORD, WHO HAS BELIEVED OUR MESSAGE' (Isa. liii. 1)? Faith then comes from a message heard, and the message from the lips of Christ. But, I ask, have they not heard? Yes, indeed: 16 17 18

'TO THE WHOLE WORLD THEIR VOICE HAS SOUNDED FORTH,
AND THEIR WORDS TO THE BOUNDS OF THE EARTH' (Ps. xix. 4).

But again, did Israel fail to understand? Listen to Moses first. He says, 19

'I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH IS NO NATION,
AND WITH FURY AGAINST A NATION DEVOID OF UNDERSTANDING' (Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims, 20

'I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING FOR ME,
I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT INQUIRING OF ME' (Isa. lxv. 1).

While as to Israel he says, 21

'ALL DAY LONG I HAVE STRETCHED OUT MY HANDS TO A SELF-WILLED AND FAULT-FINDING PEOPLE' (Isa. lxv. 2).

11

Israel will at last be saved

1 I ask then, Has God cast off His People? God forbid! Why, I myself am an Israelite, of the posterity of Abraham and of the tribe of Benjamin. God has not cast off His People whom He foreknew. Do you not know what Scripture says in the case of 2

Elijah—how he pleads with God against Israel, saying, 'LORD, THEY HAVE PUT THY PROPHETS TO 3
DEATH, AND HAVE OVERTHROWN THINE ALTARS; AND, NOW THAT I ALONE REMAIN, THEY ARE SEEKING MY
LIFE' (1 Kings xix. 10)? But what is the Divine 4
response? 'I HAVE RESERVED FOR MYSELF 7000 MEN WHO HAVE NOT BENT KNEE TO BAAL' (1 Kings xix.
18). So also at the present time there has come to 5
be a remnant—a selection by grace. But if it is by 6
grace, it is no longer on the basis of men's deeds; else grace were no longer grace.

Jewish Believers few as yet

Well, then: what Israel is pursuing 7
it has not obtained: but the elect have obtained it, and the rest have become
callous. And so Scripture says, 8

'GOD HAS GIVEN THEM A SPIRIT OF STUPOR—EYES TO SEE NOTHING and EARS TO HEAR NOTHING—EVEN UNTIL NOW' (Isa. xxix. 10; Deut. xxix. 4).

And David says, 9

'BE THEIR BANQUETS A SNARE AND A TRAP TO THEM,
A STUMBLING-BLOCK AND A RETRIBUTION.
BE THEIR EYES DARKENED THAT THEY SEE NOT, 10
MAKE THEIR BACKS STOOP FOR EVER'
(Ps. lxix. 22, 23).

I ask next, 11

A glorious Prospect

'Have they stumbled irretrievably?' God forbid! But by their lapse salvation has come to the Gentiles in order to arouse
their jealousy; and if their lapse is the enrichment 12
of the world, and their defeat the enrichment of the Gentiles, what an enrichment will follow their reinstatement!

But I speak to you who are Gentiles. Inasmuch 13
then as I am an Apostle to Gentiles, I take pride in
my ministry, trying whether I can perhaps rouse my 14
fellow-Jews to jealousy and save some of them. For 15
if their rejection means the reconciliation of the world, what will their reception be but life from the dead?

Gentiles warned not to be proud

Now if the first piece is holy, so also is the whole lump (Num. xv. 19–21); and if the root is holy, so also are the branches. And if some of the branches have been pruned away, and you, although a wild olive, have been grafted in among them and have become a sharer in the rich sap of the olive root, beware of glorying over the natural branches. Or if you glory, do not forget that it is not you who uphold the root: the root upholds you. 16 17 18

The Kindness and Severity of God

'Branches have been lopped off,' you will say, 'for me to be grafted in.' True; for their unbelief they were lopped off, and you only stand through your faith. Do not be conceited. Tremble rather—for if God did not spare the natural branches, neither will He spare you. Notice therefore God's kindness and His severity: on those who have fallen His severity comes, but upon you His kindness, provided that you continue responsive to that kindness. Otherwise you will be cut off also. Moreover, if they do not persist in their unbelief, they too will be grafted in. For God is able to graft them in again; and if you were cut from that which by nature is a wild olive and contrary to nature were grafted into the good olive-tree, how much more readily shall these natural branches be grafted on their own olive-tree? 19 20 21 22 23 24

God's Purpose one of Mercy to all alike

There is a secret, brethren, of which I do not wish to leave you in ignorance, for fear you should be conceited, namely, that partial blindness has fallen upon Israel until the great mass of the Gentiles has come in; and so all Israel will be saved, as is declared in Scripture, 25 26

'FROM MOUNT ZION A DELIVERER WILL COME:
HE WILL REMOVE ALL UNGODLINESS FROM JACOB;
AND THIS IS THE COVENANT I WILL GRANT THEM 27
(Isa. lix. 20, 21);
WHEN I HAVE TAKEN AWAY THEIR SINS'
(Isa. xxvii. 9).

In regard to the gospel they are God's enemies 28
for your sakes ; but in regard to God's election they
are beloved for their fathers' sakes. For never does 29
God repent of His free gifts or of His call. Just as 30
you were formerly disobedient to Him, but now have
received mercy when they are disobedient, so they 31
also now have been disobedient when you are receiving
mercy ; so that they too may now receive mercy.
For God has imprisoned all in unbelief, that upon all 32
alike He may have mercy.

The marvellous Wisdom of God's Methods

Oh the depth of the wealth both of the 33
Wisdom and Knowledge of God ! How inscrutable
His judgements, how trackless His footsteps !

‘Who has known the mind of the 34
Lord, or shared His counsels ?’
(Isa. xl. 13, 14).

‘Who has first given God anything, and thus 35
earned a recompense ?’ (Job xxxv. 7 ; xli. 11).

For all proceeds from Him, and exists by Him and 36
for Him. To Him be the glory for ever ! Amen.

Practical Exhortations

Self-Surrender to the Love of God

I plead with you therefore, brethren, 1 12
by the compassion of God, to present all
your faculties to Him as a living and
holy sacrifice acceptable to Him — a
spiritual mode of worship. And do not conform to 2
the present age, but be transformed by the entire
renewal of your minds, so that you may learn by
experience what God's will is, namely, all that is
good and acceptable to Him and perfect.

Union with the one Christ forbids Pride

Through the grace given me I warn 3
every individual among you not to value
himself unduly, but to make a sober
estimate in accordance with the degree of
faith God has allotted to each one. Just as we have 4
in the one body many organs, and these organs have
not all the same function; so collectively we form 5

one body in Christ, while individually we serve as
organs for one another. But since we have special 6
gifts which differ according to the grace bestowed
upon us, if it is prophecy, let it be in exact proportion
to our faith; if administration, let our hearts 7
be in our ministry; the teacher's in his teaching;
and the pastor's in his exhortation. One who gives 8
should be liberal; one who presides should be zealous;
and one who gives help should do it cheerfully.

Brotherly Love and brotherly Conduct

Let your love be sincere. Regard evil 9
with horror; cling to the right. Let 10
your love of the brethren be true mutual
affection; in point of precedence defer
to one another. Let not your zeal slacken. Have 11
your spirits aglow as the Lord's own servants, full of 12
joyful hope, patient under affliction, persistent in
prayer. Relieve the necessities of the saints; 13
always practise hospitality. Invoke blessings on 14
your persecutors—blessings, not curses. Rejoice 15
with those who rejoice; weep with those who weep.
Have full sympathy with one another. Do not let 16
your thoughts be highflown, but accommodate yourselves
to humble ways. Do not be self-opinionated
(Prov. iii. 7).

Pay back to no man evil for evil. TAKE THOUGHT 17
FOR WHAT IS RIGHT IN EVERY ONE'S ESTEEM (Prov.
iii. 4; LXX). If you can, so far as it depends on 18
you, live at peace with all the world. Never take 19
revenge, my friends, but leave it to God's wrath;
for it is written, '"REVENGE BELONGS TO ME: I WILL
REPAY," says the Lord' (Deut. xxxii. 35). On the 20
contrary, IF YOUR ENEMY IS HUNGRY, GIVE HIM FOOD;
IF HE IS THIRSTY, GIVE HIM DRINK. FOR BY DOING
THIS YOU WILL BE HEAPING BURNING COALS UPON HIS
HEAD (Prov. xxv. 21, 22). Do not be overcome by 21
evil, but overcome evil by goodness.

Our Duty in Relation to the State

Let every individual be obedient to 1 **13**
the ruling authorities, for there is no
authority not under God's control, and
under His control the existing authorities

have been constituted. Therefore the man who 2
rebels against such authority is resisting God's
appointment; and those who thus resist will incur
sentence. Judges and magistrates are no terror to 3
right-doers but to wrong-doers. You desire—do
you not?—to have no reason to fear your ruler.
Well, do what is right, and he will commend you.
He is God's servant for your benefit. But if you 4
do what is wrong, be afraid. He does not wear the
sword to no purpose: he is God's servant—an
avenger to inflict punishment upon the wrong-doer.
We must obey therefore, not only for fear of 5
punishment, but also for conscience' sake.

The prompt Payment of all Debts

This indeed is the reason you pay 6
taxes: tax-gatherers are ministers of
God, devoting their energies to this very
work. Pay to all men what is due to 7
them: tax to whom tax is due, toll to whom toll,
respect to whom respect, and honour to whom honour.

True Love is perfect Obedience

Leave no debt unpaid except the 8
standing debt of mutual love; for he
who loves his fellow-man has fulfilled
the Law. For the commandments, 9
'THOU SHALT NOT COMMIT ADULTERY,' 'THOU SHALT
DO NO MURDER,' 'THOU SHALT NOT STEAL,' 'THOU
SHALT NOT COVET' (Exod. xx. 13–17; Deut. v.
17–21), and all other commandments, are summed
up in this, 'THOU SHALT LOVE THY NEIGHBOUR AS
THYSELF' (Lev. xix. 18). Love avoids wronging one's 10
neighbour, and is therefore the fulfilment of the Law.

The Nearness of the Day of Christ

Live thus, realizing the situation, that 11
it is now high time to rouse yourselves
from sleep; for our salvation is now
nearer than when we first became believers. The night is far advanced: day is about 12
to dawn. Let us therefore lay aside the deeds of
darkness, and put on the armour of light. As in the 13
daytime, let us behave becomingly, not indulging in
revelry and drunkenness, nor in lust and debauchery,
nor in quarrelling and jealousy. But put on as your 14

armour the Lord Jesus Christ, and make no provision for the passions of your lower nature.

Conscientious Differences of Opinion

14
I now pass to another subject. Wel- 1
come among you a man whose faith is
weak, but not in order to pass judgement
on his doubts. One man's faith allows 2
him to eat anything, while a man of weaker faith
eats only vegetables. Let not the eater belittle 3
the abstainer, nor the abstainer censure the eater, for
God has accepted him. Who are you to find fault 4
with another man's servant? Whether he stands or
falls is his own master's concern. But stand he will;
for the Master can give him the power. One man 5
esteems one day more highly than another; another
esteems all days alike. Let every one be convinced
in his own mind. He who observes the day observes 6
it for the Lord's sake; and he who eats eats for the
Lord's sake, for he gives thanks to God; and the
abstainer abstains for the Lord's sake, and he also
gives thanks to God.

We are all Servants of one Master

For not one of us lives for himself, 7
not one dies for himself. If we live, we 8
live for the Lord: if we die, we die for
the Lord, so whether we live or die we
are the Lord's. For this was the purpose of Christ's 9
dying and coming to life, to be Lord both of dead
and of living.

Individual Responsibility to God

But you, why do you find fault with 10
your brother? Or you, why do you look
down upon your brother? We shall all
stand at the bar of God; for it is written, 11

'"As I LIVE," says the Lord, "TO ME EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD"' (Isa. xlv. 23).

Therefore every one of us will give account of 12
himself to God.

Hinder no one's Christian Progress

Therefore let us no longer censure 13
one another, but rather do you come to
this decision, not to put any obstacle or
stumbling-block in your brother's path.

I know and feel assured in the Lord Jesus that in itself 14
nothing is 'impure'; but if any one regards anything
as impure, to him it is so.

Brotherly Love limits Freedom of Action

Still, if your brother is pained by the 15
food you are eating, you are no longer
following the guidance of love. Do not
by your food ruin a man for whom Christ
died. Therefore do not let what is a boon to you 16
and others bring reproach. For the Kingdom of 17
God does not consist in eating and drinking, but in
uprightness, peace, and joy in the Holy Spirit; and 18
whoever in this way serves Christ, pleases God and
is approved by men.

Therefore let us aim at whatever makes for peace 19
and the spiritual upbuilding of one another. Do not 20
for food's sake be throwing down God's work. All
food is pure; but a man is in the wrong if his food is
a stumbling-block to others. The right course is 21
to forgo eating meat or drinking wine or doing anything that tends to your brother's fall.

As to your faith, keep it to yourself and to God. 22
Happy the man who does not censure himself in
the deeds he approves. But one who has mis- 23
givings stands self-condemned if he eats, because
his act is not based on faith; for all action not so
based is sin.

Christlike Sympathy and Unselfishness

15 Our duty if we are strong is to bear 1
with the weaknesses of those who are
not strong, and not seek our own pleasure.
Let each of us endeavour to please his 2
neighbour, aiming at his spiritual upbuilding. For 3
indeed Christ did not seek His own pleasure, but
exemplified that Scripture, 'THE REPROACHES OF
THOSE THAT REPROACH THEE HAVE FALLEN ON ME'
(Ps. lxix. 9). All that was written of old has been 4
written for our instruction, that with patience and the
comfort derived from the Scriptures, we may sus-
tain our hope. And may the God of patience and 5
of comfort grant you full sympathy with one another
after the example of Christ Jesus, that with oneness of 6

heart and voice you may glorify the God and Father of our Lord Jesus Christ.

Christ has welcomed Jews and Gentiles

Therefore welcome one another, just 7
as Christ has welcomed you, to promote the glory of God. My meaning 8
is that Christ has become a servant to the circumcised in vindication of God's truthfulness
—to fulfil the promises made to our forefathers—and 9
to make the Gentiles glorify God for His mercy. So it is written,

> 'FOR THIS REASON I WILL PRAISE THEE AMONG THE GENTILES AND SING PSALMS TO THY NAME' (Ps. xviii. 49).

And again the Psalmist says, 10

> 'BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE' (Deut. xxxii. 43).

And again, 11

> 'PRAISE THE LORD, ALL YE GENTILES,
> AND LET ALL THE NATIONS EXTOL HIM'
> (Ps. cxvii. 1).

And again Isaiah says, 12

> 'THERE SHALL COME THE OFFSPRING OF JESSE,
> ONE WHO RISES UP TO RULE THE GENTILES.
> ON HIM SHALL THE GENTILES BUILD THEIR HOPES'
> (Isa. xi. 1, 10).

A Prayer for Joy, Peace, and Hope

May God, the giver of hope, fill you 13 with all joy and peace because you trust in Him—so that you may be overflowing with hope through the power of the Holy Spirit.

Personal Explanations

The Apostle and his Readers

But as to you, brethren, I am in my 14
very heart convinced that you yourselves are full of goodness, and equipped with all knowledge and competent to
advise one another. But my letter is at times rather 15
bold, by way of stimulating your own recollection,
because of God's grant to me in His grace, that I 16

should be a minister of Christ Jesus to the Gentiles, doing a priest's service to God's gospel, that the Gentiles consecrated by the Holy Spirit may prove an acceptable offering to Him. I have therefore my 17 reason to boast of my relation to God in Christ Jesus.

The Result of Paul's Ministry

For I will not venture to say a word 18 of what Christ has done through me in converting the Gentiles, by word and by deed, with power manifested in signs 19 and marvels, with the power of the Holy Spirit; so that, beginning from Jerusalem and the surrounding districts, I have preached without reserve even as far as Illyricum the gospel of Christ. Herein I made 20 it my ambition not to preach the gospel where Christ's name was already known, for fear I should be building on another man's foundation. As 21 Scripture says,

'Those who have not been told about Him
shall see,
And those who have not heard shall understand' (Isa. lii. 15).

A Visit to Rome anticipated

And it is really this which has again 22 and again prevented my coming to you. But now, as there is no more opening in 23 this part of the world, and I have for years past been eager to pay you a visit, I hope, as soon 24 as ever I proceed to Spain, to see you on my way and be helped forward by you, when I have first enjoyed being with you for a time.

The Collection for the Poor in Jerusalem

But at present I am going to Jeru- 25 salem to serve the saints, for Macedonia 26 and Greece have thought it good to contribute a certain sum in relief of the poor among the saints in Jerusalem. Yes, they have 27 thought it good, and in fact it was a debt they owed them. For seeing that the Gentiles have been admitted into partnership in their spiritual blessings, they in turn are bound to serve them with material benefits. So after discharging this duty, and making 28

sure that these gifts reach their destination, I shall
start for Spain, visiting you on my way; and I know 29
that when I come to you it will be with rich blessing
from Christ.

A Request for Prayer

But I entreat you, brethren, in the 30
name of our Lord Jesus Christ and by
the love which His Spirit inspires, to
join with me in very earnest prayer to God on my
behalf, that I may escape unhurt from the unbelievers 31
in Judaea, and that my service to Jerusalem may be
well received by the saints there, in order that if God 32
be willing I may come to you with a glad heart, and
may enjoy a time of rest with you. May the God of 33
peace be with you all! Amen.

Conclusion

The Bearer of this Letter

Herewith I introduce to you our sister 1 **16**
Phoebe, who is a servant of the Church
at Cenchreae, that you may receive her 2
in the Lord's name in a manner worthy of
saints, and may assist her in any matter in which she
may need help. For she has indeed befriended
many, including myself.

Kindly Greetings

Greetings to Prisca and Aquila, my 3
fellow labourers in Christ Jesus—friends 4
who have endangered their own lives for
mine. I am grateful to them, and not I alone, but
all the Gentile Churches also. Greetings, too, to 5
the Church that meets at their house.

Greetings to my dear Epaenetus, who was the
earliest convert to Christ in the province of Asia;
to Mary who has laboured strenuously for you; and 6, 7
to Andronicus and Junia, my countrymen, who once
shared my imprisonment. They are of note among
the apostles, and have been Christians longer than I
myself. Greetings to Ampliatus, dear to me in the 8
Lord; to Urban, our fellow-labourer in Christ, and 9
to my dear Stachys. Greetings to Apelles—that 10
veteran believer—and to the members of the household

of Aristobulus. Greetings to my countryman, 11
Herodion; and to the believing members of the
household of Narcissus. Greetings to those Chris- 12
tian workers, Tryphaena and Tryphosa; also to
dear Persis, who has laboured strenuously in the
Lord's work. Greetings to Rufus, who is the Lord's 13
elect; and to his mother, who has also been a mother
to me. Greetings to Asyncritus, Phlegon, Hermes, 14
Patrobas, Hermas, and to the brethren associated
with them; to Philologus and Julia, Nereus and his 15
sister and Olympas, and to all the saints associated
with them.

Salute one another with a holy kiss. 16

All the Churches of Christ send greetings to
you.

But I beseech you, brethren, to keep a watch on 17
those who are causing divisions and occasions of
stumbling among you, in defiance of the instruction
which you have received; and to shun them. For 18
men of that stamp are not servants of our Lord, but
of their own appetites; and by their plausible words
and their flattery they deceive simple minds. Your 19
fidelity to the truth is everywhere known. I re-
joice over you, therefore, but I wish you to be wise
in what is good, and innocent in what is evil. And, 20
before long, the God of peace will crush Satan under
your feet. The grace of our Lord Jesus Christ be
with you!

Timothy, my fellow-worker, sends you greetings, 21
and so do my countrymen Lucius, Jason, and Sosi-
pater. I, Tertius, who write this letter, greet you 22
in the Lord. Gaius, my host, who is also the 23
host of the whole Church, greets you. So do
Erastus, the treasurer of the city, and Quartus our
brother.

To Him who is able to make you strong, ac- 25
cording to the gospel I preach, and the procla-
mation concerning Jesus Christ, in harmony with
the unveiling of the mystery shrouded in silence
in past ages, but now brought to light, and 26

by the command of the eternal God made known through the writings of the Prophets among all the Gentiles to win them to obedience to the faith—to 27
God, the only wise, through Jesus Christ, even to Him be the glory through all the ages. Amen.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

Introduction

1

Greeting

Paul, called to be an Apostle of Christ 1
Jesus by the will of God, and our brother
Sosthenes, to the Church of God in Corinth, men 2
and women consecrated in Christ Jesus, called to be
saints, with all in any place who call on the name of
our Lord Jesus Christ—their Lord as well as ours:
grace and peace be to you from God our Father and 3
the Lord Jesus Christ.

Reasons for Thankfulness

I thank my God continually for the 4
grace of God bestowed on you in Christ
Jesus—that in Him you have been en- 5
riched with everything, with readiness of speech
and fulness of knowledge. Thus my testimony 6
to Christ has been confirmed in your case, so
that there is no special gift in which you come 7
short while waiting for the revealing of our Lord
Jesus Christ. He will also confirm you to the end, 8
so that you may be free from reproach on the day of
our Lord Jesus Christ. God is ever faithful, and by 9
Him you were called into fellowship with His Son
Jesus Christ, our Lord.

The Divisions in the Corinthian Church

An Appeal for Unity

I entreat you all, brethren, in the name 10
of our Lord Jesus Christ, to avoid dis-
putes and divisions, and to be in perfect
harmony in your minds and judgements. For I have 11

been informed, my brethren, by Chloe's people, that
there are dissensions among you. What I mean is 12
that each of you says, 'I am a follower of Paul'; 'I
of Apollos'; 'I of Cephas'; 'I of Christ.' Is 13
Christ split up? Was Paul crucified for you? Or
were you baptized into the name of Paul? I thank 14
God that I did not baptize any of you except Crispus
and Gaius—for fear people should say that you were 15
baptized into my name. I did, however, baptize 16
Stephanas's household as well: but I do not know
that I baptized any one else.

The Message of the Cross

Christ did not send me to baptize, but 17
to preach the gospel; and not with merely
clever words—lest the cross of Christ
should be frustrated. For the story of the cross 18
is foolishness to those who are on the way to perdition, but it is the power of God to those whom He
is saving. For so it is written, 'I WILL BAFFLE THE 19
WISDOM OF THE WISE, AND THE ACUTENESS OF THE
ACUTE I WILL THWART' (Isa. xxix. 14). Where is 20
your wise man? Where your scholar? Where
your disputant of this present age? Has not God
stultified the world's wisdom?

For when by God's wise ordinance the world by 21
its wisdom had failed to gain the knowledge of God,
God was pleased, by the foolishness of the preaching,
to save those who believe; seeing that Jews demand 22
miracles, and Greeks pursue wisdom, while we 23
proclaim a crucified Christ—to Jews a stumbling-block, to Gentiles foolishness, but to those who are 24
called, whether Jews or Greeks, Christ the power of
God and the wisdom of God. Because the foolish- 25
ness of God is wiser than men, and the weakness of
God is stronger than men.

Facts as to the Church in Corinth

For consider, brethren, your own call- 26
ing. Not many worldly-wise, not many
influential, not many of noble birth have
been called. But God has chosen the 27
foolish things of the world in order to shame its wise
men; and God has chosen the weak things of the

world in order to shame what is strong; and the 28
mean and despised things of the world—things that
are nothing—God has chosen in order to bring to
nothing things that are ; to prevent any mortal man 29
from boasting before God. But thanks to Him you 30
are in Christ Jesus : He has become our wisdom
from God, which is righteousness and sanctification
and redemption ; that it may be as Scripture says, 31
'HE WHO BOASTS—LET HIS BOAST BE IN THE LORD'
(Jer. ix. 24).

The Spirit in which Paul preached in Corinth

2 For my part, brethren, when I came 1
to you, it was not with superiority of
speech or wisdom that I came, announcing to you the testimony of God. For 2
I determined not to know anything when among you,
except Jesus Christ, and a crucified Jesus Christ.
It was in weakness and fear and great trepidation 3
that I was among you. And my language and 4
my preaching were not armed with persuasive
words of wisdom, but with the convincing power
of the Spirit ; so that your trust might rest 5
not on the wisdom of man, but on the power of
God.

The true, Divine Wisdom

Yet there is a wisdom that we utter 6
among the mature; a wisdom, however,
not deriving from the present age nor
from the leaders of the present age, whose
power is on the wane. We speak God's wisdom 7
in a mystery—that hidden wisdom which, before
the world began, God purposed for our glory ; a 8
wisdom which not one of the leaders of the present
age has learnt ; for if they had learnt it, they would
not have crucified the Lord of glory. But we speak 9
—to use the words of Scripture—of THINGS WHICH
EYE HAS NOT SEEN NOR EAR HEARD, and which have
not entered the heart of man : ALL THAT GOD HAS
IN READINESS FOR THEM THAT LOVE HIM (Isa. lxiv. 4).
For to us God has revealed them through the 10
Spirit ; for the Spirit searches everything, including
the deeps of God.

The Teaching of the Holy Spirit

For who among men knows a man's 11
thoughts, except the man's own spirit
within him? In the same way also
only God's Spirit is acquainted with
God's thoughts. But we have not received the 12
spirit of the world, but the Spirit which comes from
God, that we may know what is freely given us by
God. This we also utter, not in language which 13
man's wisdom teaches us, but in that which the
Spirit teaches, adapting spiritual words to spiritual
truths. The unspiritual man rejects the teachings 14
of the Spirit of God; to him they are folly, and he
cannot learn them, because they are spiritually
appraised. But the spiritual man appraises every- 15
thing, although he is himself appraised by no
one. For WHO HAS LEARNT THE MIND OF THE 16
LORD, SO AS TO INSTRUCT HIM? (Isa. xl. 13). But
we have the mind of Christ.

Divisions a sure Proof of Unspirituality

And I myself, brethren, could not 1 **3**
speak to you as to spiritual men: it had
to be as to worldlings—mere babes in
Christ. I fed you with milk and not 2
with solid food, since for this you were not yet strong
enough. Why, even now you are not strong
enough: you are still unspiritual. For so long as 3
there are jealousy and strife among you, are you not
unspiritual and behaving like mere men? For when 4
one says, 'I am for Paul,' and another, 'I am for
Apollos,' are you not mere men?

Human Teachers mere Instruments in God's Hands

What then is Apollos? And what is 5
Paul? Men through whose ministry,
and as the Lord granted power to each,
you came to believe. I planted, Apollos 6
watered; but it was God who caused
the growth. So that neither the planter nor the 7
waterer is anything, but God who causes the growth.
Now in effect the planter and the waterer are one; 8
and yet each will receive his own reward, answering
to his own work. We are fellow-workers, you are 9
God's field—God's building.

The Responsibility of Teachers

In exercise of the grace given me by 10
God, I, like a competent master-builder,
have laid a foundation, and others are
building upon it. But let every one be
careful how he builds. For no one can lay any founda- 11
tion other than that which is already laid, namely,
Jesus Christ. And whether the building which any 12
one erects on that foundation be of gold or silver or
costly stones, or of timber or hay or straw—the char- 13
acter of each individual's work will appear. For the
Day will disclose it, because that Day is to reveal
itself in fire, and it is the fire which shall test the
quality of every one's work. If the work which 14
any one has erected stands the test, he shall be
rewarded. If any one's work is burnt up, he will 15
suffer loss ; he will himself be rescued, but only, as
it were, by escaping through the fire.

To injure God's People is an awful Sin

Do you not know that you are God's 16
Sanctuary, and that the Spirit of God
dwells within you ? If any one destroys 17
the Sanctuary of God, God will destroy
him ; for the Sanctuary of God is sacred, and this
Sanctuary you are.

Mere human Wisdom is worthless

Let no one deceive himself. If any 18
man among you imagines that he is wise
with the wisdom of the present age, let
him become 'foolish' so that he may be
wise. This world's wisdom is foolishness to God ; 19
for it is written, 'HE SNARES THE WISE WITH THEIR
OWN CUNNING' (Job. v. 13). And again, 'THE 20
LORD KNOWS THAT THE REASONINGS OF THE WISE ARE
USELESS' (Ps. xciv. 11). Therefore let no one boast 21
about men. For everything is yours—be it Paul, be it 22
Apollos, be it Cephas, be it the world, be it life, be
it death, be it the present, be it the future—everything
is yours ; and you are Christ's and Christ is God's. 23

The Responsibility of Preachers is to God

This is how men should think of us— 1 4
we are Christ's servants, and stewards of
God's secret truths. In this connexion 2
further what is required in stewards

is to prove faithful. I, however, am very little con- 3
cerned at undergoing your scrutiny, or that of any
human tribunal; in fact I do not even scrutinize
myself. Though I am not conscious of any fault, 4
yet I am not thereby acquitted; but He who
scrutinizes me is the Lord. Therefore form no 5
premature judgements, but wait until the Lord
comes. He will both bring to light the secrets of
darkness and will disclose the motives that have
been in people's hearts; and then each man's praise
will come to him from God.

The Names of Party Leaders are not specified

Now these considerations, brethren, 6
I have specially applied to Apollos and
myself, for your sakes, in order to teach
you by our example the maxim not to
exceed what is written; so that you may not
be arrogant champions of one teacher against
another.

Some keen Irony

Why, who gives you your superiority, 7
my brother? Or what have you that
you did not receive? And if you did
receive it, why boast as if you had not?

You all have already all you can wish; already you 8
have grown rich; without us, you have ascended
the throne! Ay, would to God that you had ascended
the throne, that we also might reign with you! It
seems to me that God has exhibited us Apostles last 9
of all, like men condemned to death; for we have
become a spectacle to all creation—alike to angels
and to men. We rank as fools for Christ's sake: 10
you are shrewd men in Christ. We are weaklings:
you are strong. You are in high repute:
we are outcasts. To this very moment we endure 11
both hunger and thirst; we are barely clad and
roughly handled. Homes we have none. We tire 12
ourselves out working with our own hands. When
reviled, we bless; when persecuted, we bear it
patiently; when slandered, we try to conciliate. 13
We are regarded as the scum of the earth—the dregs
of the world, even to this hour.

A loving Entreaty

I am not writing this to shame you, 14
but to advise you as my beloved children.
For even if you were to have ten 15
thousand tutors in Christ, yet you would not have
several fathers. It is I who in Christ Jesus became
your father through the gospel. I entreat you 16
therefore to become like me. For this reason I have 17
sent Timothy to you. He is my beloved and faithful
child in the Lord. He will remind you of my conduct
as a Christian teacher—the manner in which I teach
everywhere in every Church.

The Reality of Apostolic Authority

But some of you have grown arrogant, 18
as though I were not coming to you.
But I shall come to you soon if the Lord 19
wills, and I shall discover not the fine
speeches of these arrogant people, but their power.
For God's Kingdom is not a thing of words, but 20
of power. What will you have? Shall I come to 21
you with a rod, or in a loving and tender spirit?

A Stern Rebuke

An Instance of gross Immorality

5 It is actually reported that there is 1
licentiousness among you, and of a kind
unheard of even among the Gentiles—
a man has his father's wife! And you, 2
instead of mourning and removing from among you
the man who has done this deed, are self-complacent!
I for my part, present with you in spirit 3
although absent in body, have already, as though I
were present, judged him who has so acted. In the 4
name of our Lord Jesus, assembled in spirit with
you, along with the power of our Lord Jesus, I have 5
handed over such a man to Satan for the destruction
of his body, that his spirit may be saved on the day
of the Lord Jesus.

The false Attitude of the Corinthians

It is no good thing—this boast of yours. 6
Do you not know that a little leaven leavens
the whole of the dough? Clear out the 7
old leaven so that you may be a new dough;

for in fact you are free from that leaven. For our
Passover Lamb has been sacrificed—Christ! Therefore 8
let us keep our festival, not with old leaven nor
with the leaven of villainy and mischief, but with bread
free from leaven—the bread of sincerity and of truth.

A previous Warning disregarded

I wrote to you in that letter not to be 9
associated with licentious people; not 10
meaning that you must wholly avoid the
licentious of this world, or the avaricious
and grasping, or idolaters. For then you would have
to go out of the world altogether. But what I 11
actually meant was that you were not to be associated
with any one bearing the name of 'brother,' if he was
licentious or avaricious or idolatrous or scurrilous or
drunken or grasping. With such a man you ought not
even to eat. Is it my business to judge outsiders? Is it 12
not those who are within the Church whom you are to
judge? Those who are outside God will judge. Remove 13
the wicked man from among you (Deut. xxii. 24).

Litigation at Corinth

Litigation in heathen Law Courts

If one of you has a grievance against 1 **6**
an opponent, does he dare to go to law
before wicked men and not before the
saints? Do you not know that the saints 2
shall judge the world? And if you are the court
before which the world is judged, are you unequal
to these pettiest cases? Do you not know that we 3
are to judge angels, not to mention matters of this
life? If therefore you have matters of this life to 4
be decided, is it men who have no standing at all in
the Church whom you make your judges? I say 5
this to your shame. Is there not then among you
a single wise man competent to decide between
brethren, but brother goes to law with brother, 6
and that before unbelievers?

All Litigation between Christians discouraged

Even now it is altogether a token 7
of your defeat that you have lawsuits
with one another. Why not rather
be wronged? Why not rather be

defrauded? On the contrary, you yourselves inflict 8
wrong and fraud, and upon brethren too. Do 9
you not know that wicked men will not inherit
God's Kingdom?

Righteousness of Life absolutely indispensable

Make no mistake. Neither the
licentious, nor idolaters, nor adulterers,
nor men guilty of unnatural crime, nor 10
thieves, nor avaricious, nor drunken nor
scurrilous nor grasping people shall inherit God's
Kingdom. And such were some of you. But 11
you have washed, you have been consecrated,
you have been acquitted, in the name of our Lord
Jesus Christ and through the Spirit of our God.

Christian Freedom no Excuse for Immorality

Everything is allowable to me, but not 12
everything is profitable. Everything is
allowable to me, but to nothing will I
become enslaved. Food is for the 13
stomach, and the stomach is for food, and God will
bring both of them to nothing. The body is not for
licentiousness, but for the Lord, and the Lord is for
the body; and as God by His power raised the Lord, 14
so He will also raise us.

The awful Guilt of such Sins

Do you not know that your bodies are 15
members of Christ? Shall I then take
the members of Christ and make them
members of a harlot? God forbid!
Or do you not know that a man who is tied to a harlot 16
is one with her in body? For God says, 'THE TWO
SHALL BECOME ONE' (Gen. ii. 24). But he who is 17
tied to the Lord is one with Him in spirit. Flee 18
from licentiousness. Any other sin that a man
commits is outside the body; but the licentious
man sins against his own body. Or do you not 19
know that your body is a sanctuary of the Holy
Spirit within you—the Spirit whom you have from
God? And you are not your own, for you have 20
been bought at a price. Glorify God, then, in
your bodies.

The Subject of Marriage

The Apostle's own View of the Matter

Now as to the topics of your letter. 1 7
It is better for a man to abstain
from marriage. There is however so 2
much licentiousness that every man
should have a wife of his own, and every woman
should have a husband of her own. Let the hus- 3
band pay his wife her due, and let a woman also pay
her husband his. A wife has not the control of her 4
own person, but her husband has. In the same way
a husband has not the control of his own person,
but his wife has. Do not deprive one another— 5
unless by mutual consent for a time, so that you may
devote yourselves to prayer and then associate again;
otherwise Satan may tempt you because of your
lack of self-control.

I say this by way of concession, not of command. 6
Yet I would have everybody be as I am; but each 7
of us has his own special gift from God—one of one
kind and another of another.

Advice to Unmarried and Married

But I say to the unmarried, and to 8
widows, that it is well for them to remain
as I am. If, however, they cannot con- 9
trol themselves, let them marry; for
marriage is better than the fever of passion. But to 10
those already married my instructions—yet not mine,
but the Lord's—are, that a wife is not to be separated
from her husband; or if she is separated, let her 11
either remain unmarried or be reconciled to him;
and that a husband is not to put away his wife.

Advice to those married to Unbelievers

To the rest it is I who speak—not the 12
Lord. If a brother has a wife who is an
unbeliever, and she consents to live with
him, let him not put her away. And a 13
woman who has an unbelieving husband—if he con-
sents to live with her, let him not put her away. For 14
the unbelieving husband is hallowed by union with
a Christian woman, and the unbelieving wife is
hallowed by union with a Christian brother. Other-

wise your children would be unholy, but in reality
they are holy. If, however, the unbeliever is 15
determined to separate, let him do so. In such circumstances
the Christian man or woman is no slave ;
God has called us to be at peace. For how do you 16
know, O woman, if you will save your husband ?
Or how do you know, O man, if you will save
your wife ?

Existing Relationships to be acquiesced in

Only, whatever the condition which 17
the Lord has assigned to each individual
—and whatever his condition when God
called him—in that let him continue.
This is what I enjoin in all the Churches.
Was any one already circumcised when he was 18
called ? Let him not try to disguise it. Was any
one uncircumcised when called ? Let him remain
uncircumcised. Circumcision is nothing, and uncircumcision 19
is nothing : obedience to God's commandments
is everything. Let each man remain 20
in the condition in which he was called. Were you 21
a slave when God called you ? Never mind. (And
yet if you can get your freedom, you had better
take it.) For a slave who has received his calling in 22
the Lord is the Lord's freedman, and in the same
way a free man, if called, is the slave of Christ.
You have been bought at a price : do not become 23
slaves to men. Where each one was when he was 24
called, there, brethren, let him still stand—close
to God.

Concerning unmarried women I have no order 25
from the Lord ; but I give an opinion, as one who
through the Lord's mercy is trustworthy. I think 26
then that, in view of the imminent distress, it is
well for a man to remain as he is. Are you bound 27
to a wife ? Do not seek to become free. Are you
free from a wife ? Do not seek for a wife. Yet 28
if you get married, you have not sinned ; and if a
maiden gets married, she has not sinned. Such
people, however, will have outward trouble. But
I am for sparing you.

The transitory Character of all that is Earthly

Yet this I tell you, brethren: the 29
time has been shortened: for the future
let those who have wives be as though
they had none, those who weep as 30
though they did not weep, those who
rejoice as though they did not rejoice, those who buy
as though they did not keep, and those who use the 31
world as though not using it to the full. For the form
of this world is passing away. But I would have you 32
free from anxiety. An unmarried man's anxiety is
about the Lord's business—how to please the Lord;
but a married man is anxious about the concerns of the 33
world—how to please his wife, and he is drawn two
ways. And the unmarried woman or maid is anxious 34
about the Lord's business—to be holy both in body and
spirit; but the married woman is anxious about the
concerns of the world—how to please her husband.
This I say in your own interest; not to put shackles 35
on you, but to promote seemliness and undistracted
devotion to the Lord.

A Father's Duty to his unmarried Daughter

If, however, any one thinks he is act- 36
ing unbecomingly towards his unmarried
daughter, if she be past the bloom of her
youth, and so it must be, let him do what
she desires; he commits no sin; she and her suitor
should be allowed to marry. But the man who 37
stands fixed in his mind, without being compelled,
and has a right to act as he pleases, and in his own
mind has decided to keep his daughter unmarried,
will do well. So that he who gives his daughter in 38
marriage does well, and yet he who does not give her
in marriage will do better.

Should Widows marry again?

A woman is bound to her husband as 39
long as he lives; but if he dies, she is
free to marry whom she will, only in the
Lord. But in my judgement, she is 40
happier if she remains as she is; and I think that I
also have the Spirit of God.

Idol Sacrifices

Food that has been sacrificed to Idols

8 1 Now as to things that have been sacrificed to idols. We are aware that 'we all have knowledge.' Knowledge puffs up; but love builds up. 2 If any one imagines that he has any knowledge, he never yet came to know as he ought to know; 3 but if any one loves God, that man is known by God. 4 Well now, as to eating things which have been sacrificed to idols, we are aware that an idol is nothing whatever, and that there is no God but One. 5 If, indeed, there are so-called gods, either in heaven or on earth—and in fact there are gods many and lords many—6 yet for us there is but one God, the Father, who is the source of all things, and for whom we exist, and but one Lord, Jesus Christ, through whom we and all things exist.

Brotherly Love must solve the Problem

7 But not every one has this knowledge. Some, through being accustomed to idols hitherto, eat idol sacrifices as such; and their consciences, being but weak, are polluted. 8 It is true that food will not bring us near to God; we neither lose if we abstain, nor gain if we eat. 9 But take care lest this liberty of yours should prove any obstacle to the weak. 10 For if any one sees you, who have that knowledge, reclining at table in an idol's temple, will not his conscience (supposing him to be weak) be emboldened to eat the food which has been sacrificed to the idol? 11 Why, your knowledge is the ruin of the weak believer—your brother, for whom Christ died! 12 Besides, when you thus sin against the brethren and wound their weak consciences, you are sinning against Christ. 13 Therefore if food trips up my brother, I will eat no flesh as long as I live, for fear I should trip up my brother.

Paul's own Example of Self-restraint

9 1 Am I not free? Am I not an Apostle? Have I not seen Jesus, our Lord? Are you not yourselves the evidence of my work in the Lord? 2 If to other men I

am not an Apostle, yet at least I am to you; for your conversion is the seal on my Apostleship. That is 3
how I vindicate myself to my critics.

His Apostolic Position and Rights

Have we not a right to food and drink? 4
Have we not a right to take a Christian 5
wife about with us, as the rest of the Apostles do—and the Lord's brothers
and Cephas? Or again, is it only Barnabas and myself 6
who have no right to give up working for our living?
What soldier ever serves at his own cost? Who 7
plants a vineyard and yet does not eat the grapes? Or who tends a flock and yet does not taste their milk?

Am I saying merely what men say? Does not the 8
Law say the same? For in the Law of Moses it is 9
written,

'THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT THE GRAIN' (Deut. xxv. 4).

Is God thinking about oxen? Or is it in 10
our interest that He speaks? Of course, it was written in our interest, because the ploughman is meant to plough, and the thresher to thresh, in the hope of sharing in the produce.

If we sowed the spiritual grain in you, is it a great 11
thing that we should reap a temporal harvest from
you? If other teachers share that right over you, 12
do not we possess it much more? Yet we have not availed ourselves of the right, but we endure everything patiently rather than cause the least impediment
to the gospel of Christ. Do you not know that those 13
who perform the sacred rites have their food from the sacred place, and that those who serve at the altar
have their share of the altar-gifts? In the same 14
way the Lord also directed those who proclaim the gospel to get their living by the gospel.

Paul's Forbearance in the Exercise of his Rights

But I have not taken advantage of any 15
of these rights. Nor do I now write with that object so far as I am concerned, for I would rather die than have anybody make this boast of mine an empty one.

If I preach the gospel, that is nothing for me to 16
boast of; for I feel compelled to do so; alas for
me, if I fail to preach it! And if I do it volun- 17
tarily, I have my reward; but if against my will, a
stewardship has nevertheless been entrusted to me.
What is my reward then? To make the gospel 18
free of charge when I preach, so that I do not ex-
haust my privileges as a Christian preacher.

His Motives: (1) Eagerness to win Men to Christ

Though free from all men, I have made 19
myself the slave of all, in the hope of
winning as many converts as possible.
To the Jews I have become like a Jew 20
in order to win Jews; to men under the Law as if I
were under the Law—although I myself am not—in
order to win those who are under the Law; to men 21
without Law as if I were without Law—although I
am not without God's Law—being subject to
Christ's Law—in order to win those who are without
Law. To the weak I have become weak so as to gain 22
the weak. To all men I have become all things, in
the hope that by all possible means I may save some.
And all I do is for the sake of the gospel, that I may 23
get my share in it.

(2) His own Desire to secure the Crown of Life

Do you not know that in the foot-race, 24
while the runners all run, only one gets
the prize? Run so as to make sure.
But every man in training is temperate 25
in all things. They indeed do this to
win a fading wreath, but we an unfading one. I, 26
then, so run, as with no uncertain aim. I am a boxer
who does not beat the air; I bruise my body and 27
make it my slave, lest possibly, after being a herald
to others, I myself should be rejected.

Israelites who for want of Self-mastery missed the Prize

For I would have you know, brethren, 1
that our forefathers were all of them
under the cloud, and all got through the
sea. All were pledged to Moses by 2
baptism in the cloud and the sea. All 3
ate the same spiritual food, and all drank 4
the same spiritual drink; for they drank from the

spiritual rock that went with them—and that rock
was Christ. But with most of them God was not 5
well pleased ; for they were laid low in the Desert.

The Lessons taught by their Example

And this serves as a warning to us, 6
not to hanker as they did after evil. And 7
you must not be idolaters, as some of
them were, as it is written,

'THE PEOPLE SAT DOWN TO EAT AND DRINK, AND
STOOD UP TO PLAY' (Exod. xxxii. 6).

Nor may we be licentious, as some of them 8
were, and on a single day twenty-three thousand
of them fell. And let us not try the Lord's for- 9
bearance, as some of them did, and they were
destroyed by serpents. And do not grumble, as 10
some of them did, and they were destroyed by the
Destroyer. All this happened to them by way of 11
warning ; but it was recorded by way of admonition
to us who live in the last days of the world.

Every Temptation may be successfully resisted

So then let the man who thinks he 12
stands secure beware of falling. No 13
temptation has overtaken you but such
as is common to men ; and God is faithful and will not allow you to be tempted
beyond your strength ; but when the temptation
comes, He will also provide the way out, so that you
may be able to bear it.

Idolatry to be scrupulously shunned

Therefore, my dear friends, keep clear 14
of idolatry. I speak as to men of sense ; 15
judge for yourselves what I say. The 16
cup of blessing which we bless, does it
not mean participation in the blood of Christ ? The
bread which we break, does it not mean participation
in the body of Christ ?

Since there is one bread, we, many as we are, are 17
one body ; we all of us share in that one bread.
Look at Israel—the nation. Are not those who eat 18
the sacrifices partakers in the altar ? Do I mean 19
that a thing sacrificed to an idol is anything, or that
an idol is anything ? No, but what men sacrifice, 20
they sacrifice to demons, not to God ; and I would

not have you prove partakers with demons. You 21
cannot drink the Lord's cup and the cup of demons :
you cannot be partakers both in the table of the Lord
and in the table of demons. Or are we arousing the 22
Lord to jealousy ? Are we stronger than He is ?

Brotherly Love limits Christian Freedom

Everything is allowable, but not every- 23
thing is profitable. Everything is allow-
able, but everything does not edify. Let 24
no one seek his own good, but let each
seek that of his fellow man.

Anything that is sold in the market eat, and ask 25
no questions for conscience' sake ; for THE EARTH 26
IS THE LORD'S, AND ALL THAT IT CONTAINS (Ps. xxiv.
1). If an unbeliever invites you and you consent to 27
go, eat whatever is put before you, and ask no ques-
tions for conscience' sake. But if any one tells you, 28
'This food has been offered in sacrifice,' abstain
from eating it for the sake of him who warned you,
and for conscience' sake—I mean his conscience, not 29
your own. For why is my personal freedom to be
decided by another man's conscience ? If I partake 30
with a grateful heart, why am I to be maligned in
regard to a thing for which I give thanks ?

Whether, then, you eat or drink, or whatever you 31
do, let everything be done to the glory of God.

True Religion must inspire all our Actions

Do not be causes of stumbling either 32
to Jews or to Greeks or to the Church
of God. That is how I too seek in 33
everything the approval of all men, not
aiming at my own profit, but at that of
the many, in the hope that they may be saved.
Be imitators of me, as I myself am an imitator of Christ. 1 **11**

Women at Meetings of the Church

Now I commend you for remembering 2
me in everything, and for keeping my
instructions just as I delivered them to you.

I would have you know, however, that of 3
every man Christ is the head, that the head of a
woman is her husband, and that the head of Christ
is God. A man who wears a veil when praying or 4
prophesying dishonours his head ; but a woman 5

who prays or prophesies with her head uncovered
dishonours her head, for she is exactly the same as a
woman who is shorn.

If a woman will not wear a veil, let her also cut off 6
her hair. But since it is a dishonour to a woman to
have her hair cut off or to be shaved, let her wear a
veil. For a man ought not to have a veil on his head, 7
since he is the image and glory of God; while
woman is the glory of man. Man does not originate 8
from woman, but woman from man. For man was 9
not created for woman's sake, but woman for man's.
That is why a woman ought to have on her head a 10
symbol of subjection, because of the angels. Yet, 11
in the Lord, woman is not independent of man nor
man of woman. For just as woman originates from 12
man, so also man has his birth through woman; but
everything comes ultimately from God.

Judge for yourselves: is it seemly for a woman 13
to pray unveiled to God? Does not nature itself 14
teach you that if a man has long hair, it is a dishonour
to him; but that if a woman has long hair, 15
it is her glory, because her hair was given her for a
covering? But if any one is inclined to be contentious 16
on the point, we have no such custom, nor
have the Churches of God.

Matters relating to Christian Worship

Dissensions at Meetings of the Church

But while giving you this injunction I 17
cannot praise you, in that you meet
together not for the better but for the
worse. In the first place, I hear that 18
when you meet as a Church there are divisions among
you; and I partly believe it. For there must necessarily 19
be differences of opinion among you, in order
to show who are the men of worth among you.

Disorder at the Lord's Supper

When, however, you meet together, 20
there is no eating the Supper of the
Lord; for every one seizes first his own 21
supper, and one remains hungry, while

another drinks to excess. Why, have you no homes in 22
which to eat and drink? Or would you show your
contempt for the Church of God and shame those
who are poor? What shall I say to you? Shall
I praise you? In this matter I do not praise you.

The Facts as to the Origin of the Supper

For it was from the Lord that I 23
received what in turn I handed on to you
—that the Lord Jesus, on the night He
was betrayed, took bread, and after giving 24
thanks, He broke it and said,

'This is my body which is broken for you. Do
this in memory of me.'

In the same way when the meal was over, He also 25
took the cup.

'This cup,' He said, 'is the new Covenant as
sealed with my blood. Do this, every time that you
drink it, in memory of me.'

The Significance and Sacredness of the Meal

For every time that you eat this bread 26
and drink from the cup, you proclaim
the Lord's death — until He comes.
Whoever, therefore, eats the bread or 27
drinks from the cup of the Lord in
an unworthy manner sins against the body and
blood of the Lord. Let a man examine himself, 28
and having done that, let him eat the bread and
drink from the cup. For any one who eats and 29
drinks, if he fails to understand the body, eats and
drinks to his own condemnation. That is why many 30
among you are sickly and out of health, and why not
a few die. If, however, we understood ourselves 31
aright, we should not be judged. But when we 32
are judged by the Lord, chastisement follows, to
save us from being condemned along with the
world.

So then, brethren, when you come together for this 33
meal, wait for one another. If any one is hungry, 34
let him eat at home; so that your coming together
may not lead to judgement.

The other matters I will deal with when I
come.

Spiritual Gifts. The Need of Discrimination

Now about spiritual gifts, brethren, I 1 **12**
would not have you ignorant. You 2
know that when you were heathens you
went astray after dumb idols, wherever
you might be led. For this reason I 3
inform you that no one speaking under the influence
of the Spirit of God says, 'Jesus is accursed,' and
that no one is able to say, 'Jesus is Lord,' except
under the influence of the Holy Spirit.

Spiritual Gifts. Their Diversity

Now there are various kinds of gifts, 4
but there is the same Spirit; various 5
kinds of official service, and yet the
same Lord; various kinds of effects, 6
and yet the same God who produces all the effects
in each person. But to each a manifestation of the 7
Spirit has been granted for the common good. To 8
one the word of wisdom has been granted through
the Spirit; to another the word of knowledge by the
will of the same Spirit; to one, in the same Spirit, 9
special faith; to another various gifts of healing, in
the one Spirit; to another the exercise of miraculous 10
powers; to another the gift of prophecy; to another
the power of discriminating between spirits; to one
varieties of the gift of 'tongues'; to another the
interpretation of tongues. But all these results are 11
brought about by one and the same Spirit, allotting
them to each individually as He pleases.

The organic Unity of the Church

For just as the body is one and yet has 12
many parts, and all its parts, many as they
are, constitute but one body, so it is with
Christ. In fact, in one Spirit all of us 13
—whether Jews or Greeks, slaves or free men—were
baptized to form one body; and we were all imbued
with one Spirit.

Unity should make Jealousy impossible

The body does not consist of one part, 14
but of many. Were the foot to say, 15
'Because I am not a hand, I am not a
part of the body,' that would not make it
any the less a part of the body. Or were the ear to 16
say, 'Because I am not an eye, I am not a part of

the body,’ that would not make it any the less a part
of the body. If the whole body were an eye, where 17
would the hearing be ? If the whole body were an
ear, where would the smelling be ? But, as it is, 18
God has arranged the parts in the body—every one
of them—as He has seen fit. If they were all one 19
part, where would the body be ? But, in fact, there 20
are many parts and but one body.

Unity should exclude Pride and Contempt

It is also impossible for the eye to say 21
to the hand, ‘I do not need you ; or
again for the head to say to the feet, ‘I
do not need you.’ So far from that, 22
even those parts of the body which seem somewhat
feeble are yet indispensable ; and those which we 23
deem less honourable we clothe with additional
honour ; and so our ungraceful parts come to have
additional grace, while our graceful parts have no 24
need of it. No, God in building up the body, has
bestowed additional honour on the part that came
short, that there might be no disunion in the body, 25
but that all the members might entertain the same
anxiety for one another. And if one part suffers, 26
every other part suffers with it, or if one part is
honoured, every other part shares in the joy.

Unity involves mutual Dependence

Now, you are the body of Christ, and 27
individually members of it. And by 28
God’s appointment there are in the
Church, first apostles, secondly prophets,
thirdly teachers. Then come miraculous powers,
and then ability to cure diseases or render assistance,
or powers of organization, or varieties of the gift
of tongues. Are all apostles ? Are all prophets ? 29
Are all teachers ? Have all miraculous powers ?
Have all ability to cure diseases ? Do all speak in 30
tongues ? Do all interpret ? But ever seek to excel 31
in the greater gifts.

And still I have to show you a more excellent way.

Love is the supreme Gift

If I can speak with the tongues of 1 **13**
men and of angels, but have not love,
I am a blaring trumpet or a clanging

cymbal. Or if I can prophesy and am versed 2
in all mysteries and all knowledge, and have
such absolute faith that I can remove mountains, but
have not love, I am nothing. And if I use all I have 3
to feed the poor, and give up my body to be burned,
but have not love, it profits me nothing.

Love is forbearing and kind. Love knows no 4
jealousy. Love does not brag; is not conceited.
She is not unmannerly, nor selfish, nor irritable, nor 5
mindful of wrongs. She does not rejoice in injustice, 6
but joyfully sides with the truth. She can overlook 7
faults. She is full of trust, full of hope, full of
endurance.

Love never fails. But if there are prophecies, 8
they will come to an end; if there are tongues, they
will cease; if there is knowledge, it will come to an
end. For our knowledge is partial, and so is our 9
prophesying; but when that which is perfect is 10
come, all that is partial will come to an end. When 11
I was a child, I talked like a child, thought like a
child, reasoned like a child: now that I have become
a man, I have put an end to childish ways. For 12
at present we see things as in a mirror, obscurely;
but then we shall see face to face. At present I gain
but partial knowledge, but then I shall know fully,
even as I am fully known. And so there remain 13
faith, hope, love—these three; but of these the
greatest is love.

'Prophecy' superior to the Gift of Tongues

14 Make love your quest, and be eager for 1
spiritual gifts, but chiefly for prophecy.
For he who speaks in a tongue is not 2
speaking to men, but to God; for no
one understands him; but in the Spirit he speaks
divine secrets. But he who prophesies speaks to 3
men words of edification, encouragement, and comfort.
He who speaks in a tongue edifies himself, 4
but he who prophesies edifies the Church. I should 5
like you all to speak in tongues, but yet more that
you should prophesy. The man who prophesies
is superior to him who speaks in tongues, except

when the latter interprets in order that the Church
may receive edification. But as things are, brethren, 6
if I come to you speaking in tongues, what
good shall I do you, unless I address you with
a revelation or knowledge or prophecy or
teaching?

If inanimate things—flutes or harps, for instance 7
—though they yield a sound, yet make no distinction
in the notes, how shall the tune which is played on
the flute or the harp be known? If the bugle, again, 8
gives an uncertain sound, who will prepare for battle?
And so with you; if with the tongue you fail to 9
utter intelligible words, how will people know
what you are saying? You will be talking to the
winds.

There are, we will suppose, so many languages in 10
the world, and none without a meaning. If, then, I 11
do not know the meaning of the language, I shall seem
to the speaker, and he to me, to be a foreigner.
Therefore, seeing that you are ambitious for spiritual 12
gifts, seek to excel in them, so as to edify the
Church.

So let a man who has the gift of tongues pray 13
for the power of interpreting them. For if I pray 14
in a tongue, my spirit prays, but my understanding
is barren. What then follows? I will pray with 15
my spirit, and I will pray with my understanding
also. I will sing praise with my spirit, and I will
sing praise with my understanding also. Other- 16
wise, if you bless God in spirit only, how shall
any one who lacks the gift say 'Amen' to your
thanksgiving when he does not know what you
mean? You are giving thanks rightly enough, and 17
yet your neighbour is not edified. I speak in 18
tongues, thank God, more than all of you; but in 19
the Church I would rather speak five words with
my understanding, so as to instruct others also, than
ten thousand words in a tongue.

Brethren, do not be mentally children. As regards 20
evil indeed be babes, but in intelligence be mature.

In the Law it is written, '"BY MEN OF OTHER 21
TONGUES AND BY THE LIPS OF OTHERS WILL I SPEAK TO
THIS PEOPLE, BUT EVEN THEN THEY WILL NOT LISTEN
TO ME" (Isa. xxviii. 11, 12), says the Lord.' This 22
shows that the gift of tongues is intended as a sign
not to those who believe but to unbelievers, whereas
prophecy is intended not for unbelievers but for those
who believe. Accordingly, if the whole Church has 23
assembled together and all are speaking in tongues, and
there come in some who lack the gift, or unbelievers,
will they not say that you are mad? If, on the other 24
hand, every one is prophesying, and an unbeliever
or one who lacks the gift comes in, he is convicted by
all; he is sifted by all, and the secrets of his heart 25
are brought to light. And thus he will fall on his
face and worship God, pronouncing that truly God
is among you.

The orderly Exercise of spiritual Gifts

When then, brethren? Whenever 26
you assemble, there is not one of you
who is not ready either with a song of
praise, a sermon, a revelation, a tongue,
or an interpretation. Let everything be done with
a view to edification. If there is speaking in a 27
tongue, only two or at the most three should speak,
one at a time, and one should interpret; or if 28
there is no interpreter, let the speaker be silent in
the Church, speaking to himself and to God. Let 29
two or three prophets speak, and let the rest judge.
And if anything is revealed to some one else who is 30
seated, let the first be silent. For you can all 31
prophesy one by one, so that all may learn and all
be encouraged: the spirits of prophets are under 32
their own control. For God is not a God of dis- 33
order, but of peace, as He is in all the Churches of
the saints.

Women at Meetings of the Church

Let women be silent in the Churches, 34
for they are not permitted to speak.
They must be subordinate, as the Law
also says; and if they wish to learn any- 35
thing, they should ask their own husbands at home.

For it is disgraceful for a woman to speak in Church.

No Power in Corinth to change Church Customs

Was it from you that God's word first 36
went forth, or is it to you only that it has
come ?

Paul's Apostolic Authority

If any one reckons himself a prophet 37
or a man with spiritual gifts, let him
recognize as the Lord's command what
I am now writing to you. But if any 38
one is ignorant, let him be ignorant.

Final Words as to spiritual Gifts

In conclusion, my brethren, be eager 39
to prophesy, and do not check speaking
with tongues ; only let everything be 40
done in a becoming and orderly manner.

The Resurrection of the Dead

The Death and Resurrection of Jesus

15 Now let me recall to you, brethren, the 1
gospel which I preached to you, which
you accepted, and in which you stand ;
through which also you are saved, if you 2
hold to the substance of my preaching—unless indeed
your faith was mere caprice. I transmitted to you 3
before all else what had also been transmitted
to me, that Christ died for our sins in accordance
with the Scriptures ; that He was buried ; that He 4
rose on the third day in accordance with the Scriptures,
and was seen by Cephas, and then by the Twelve. 5
Afterwards He was seen by more than five hundred 6
brethren at once, most of whom are still alive,
although some of them have died. Afterwards He 7
was seen by James, and then by all the Apostles.
And last of all He appeared to me also, to this 8
abortion, so to speak, of an apostle.

Paul himself a Witness as to His Resurrection

For I am the least of the apostles, and 9
am not fit to be called an apostle, because
I persecuted the Church of God. But 10
by the grace of God I am what I am, and
the grace He bestowed upon me did not prove ineffectual.
I laboured more strenuously than all of

them: yet it was not I, but God's grace helping me. Whether, then, it is I or they, this is the way we 11 preach and the way that you came to believe.

The Denial of the Possibility of Resurrection

But if we preach that Christ rose from 12 the dead, how is it that some of you say that there is no such thing as a resurrection of the dead? If there is no such 13 thing as a resurrection of the dead, not even Christ has risen. And if Christ has not risen, 14 then our preaching is in vain, and your faith also is in vain. Further, we are shown to be bearing false 15 witness about God, because we have testified that God raised Christ, whom He did not raise, if in fact dead men do not rise. For if dead men do not rise, 16 then Christ has not risen; and if Christ has not risen, 17 your faith is of no avail: you are still in your sins. It follows also that those who have fallen asleep in 18 Christ have perished. If in this life we have had 19 nothing more than a hope in Christ, we are the most pitiable of all men.

Christ's Resurrection a Pledge that all will rise

But, in reality, Christ has risen from 20 the dead—the first of those who are asleep. For seeing that death came 21 through man, through man comes also the resurrection of the dead. Just as in 22 Adam all die, so also in Christ all will be made alive again. But each in his own order—Christ first, and 23 afterwards Christ's people at His return. After that 24 comes the end, when He is to surrender the Kingship to God the Father, when He has abolished all other government and all other authority and power. For 25 He must be King until He has put all His enemies under His feet (Ps. viii. 6; cx. 1). The last enemy 26 that is to be abolished is death; for God has put 27 all things under His feet. And when He says, 'All things are put under,' obviously this does not include Him who has put them all under Him. But 28 when all things have been put under Him, then the Son Himself will also come under Him who has put all things under Him, in order that GOD may be all in all.

Baptism for the Dead

Otherwise what will those do who are 29
baptized for the dead ? If the dead do
not rise at all, why are they baptized for
them ? Why also do we apostles take such risks 30
every hour ? I risk death day by day. I affirm this, 31
brethren, by my glorying in you, as I justly do, in
Christ Jesus our Lord. If from merely human 32
motives I have fought with wild beasts in Ephesus,
what profit is it to me ? If the dead do not rise, let
us eat and drink, for to-morrow we are to die (Isa.
xxii. 13). Do not deceive yourselves : 33

'Bad companionships spoil good morals.'

Return to a truly sober mind, and cease to sin ; for 34
some have no knowledge of God. I say this to your
shame.

All Fruit differs from its Seed

But some one will say, 'How do the 35
dead rise ? And with what kind of body
do they come back ?' Foolish man ! 36
the seed you yourself sow does not come
to life unless it dies ; and what you sow is not the 37
body which is to be, but a bare grain of wheat (it
may be) or of something else, and God gives it a 38
body as He pleases, and to each kind of seed a body
of its own. All flesh is not the same : there is human 39
flesh, and flesh of cattle, of birds, and of fishes.
There are celestial bodies and also earthly bodies, 40
but the glory of the celestial is one thing, and that of
the earthly is another. There is one glory of the 41
sun, another of the moon, and another of the stars :
star differs from star in glory.

The earthly and the spiritual Bodies

It is the same with the resurrection of 42
the dead. The body is sown perishable,
it rises imperishable ; it is sown in dis- 43
honour, it rises in glory ; it is sown in
weakness, it rises in power ; it is sown an animal 44
body, it is raised a spiritual body. Just as there is
an animal body, so there is also a spiritual body.
Thus too it is written, 'THE FIRST MAN ADAM BECAME 45
A LIVING BEING' (Gen. ii. 7) ; the last Adam a
life-giving Spirit. Yet it is not the spiritual that 46

comes first, but the animal; then the spiritual. The 47
first man is a man of earth, of dust; the second
man is from heaven. What the man of dust is, that 48
also are those who are of dust; and what the
heavenly One is, that also are those who are 49
heavenly. As we have worn the likeness of the
man of dust, let us also wear the likeness of the
heavenly One.

The Change which awaits our Bodies

But this I tell you, brethren, flesh and 50
blood cannot inherit the Kingdom of
God, nor shall the perishable inherit
the imperishable. See, I will tell you a 51
secret: we shall not all sleep, but we shall all be
changed, in a moment, in the twinkling of an eye, at 52
the last trumpet call; for the trumpet will sound,
and the dead will rise imperishable, and we shall be
changed. For this perishable nature must clothe 53
itself with the imperishable, and this mortality must
clothe itself with immortality. Now when this 54
perishable nature has put on the imperishable, and
this mortality has put on immortality, then shall the
words of Scripture be fulfilled, 'DEATH HAS BEEN
SWALLOWED UP IN VICTORY' (Isa. xxv. 8). 'WHERE, 55
O DEATH, IS THY VICTORY? WHERE, O DEATH, IS
THY STING' (Hos. xiii. 14)? Now sin is the sting 56
of death, and the Law is the stronghold of sin; but 57
God be thanked who gives us the victory through
our Lord Jesus Christ! Therefore, my beloved 58
brethren, be firm, immovable, abounding at all times
in the work of the Lord, knowing that your toil is not
fruitless in the Lord.

The Poor in Jerusalem

The Collection for the Poor in Jerusalem

16 1 As to the collection for the saints, what
I have directed the Churches of Galatia
to do, you must do also. On the first 2
day of the week, let each of you put by
and keep any profit he may have made; so that
there may be no collections made after I have come.

And when I arrive, whatever brethren you approve 3
I will send with letters to carry your kind gift to
Jerusalem. And if it is worth while for me also to 4
go, they shall go with me.

Personal Matters, and Farewell

The Apostle's Plans

I shall come to you after passing 5
through Macedonia; for I am going to
pass through Macedonia; and I shall 6
make some stay perhaps, or even spend
the winter with you, in order that you may help me
forward, whichever way I travel. For I do not wish 7
to see you just now merely in passing; if the Lord
permits, I hope to remain some time with you. I 8
shall remain in Ephesus, however, until Pentecost,
for a door that offers wide and effective service stands 9
open before me, and there are many opponents.

Timothy

If Timothy comes, see that his inter- 10
course with you may be free from fear;
for he is engaged in the Master's work just as I am.
Therefore let no one slight him, but do you help him 11
forward in peace to join me; for I am waiting for
him with others of the brethren.

Apollos

As for our brother Apollos, I have 12
repeatedly urged him to accompany the
brethren who are coming to you; but he is quite
resolved not to do so at present. He will come, however, when he has a good opportunity.

Be alert; stand firm in the faith; acquit your- 13
selves like men; be strong. Let all that you do be 14
done from love.

Stephanas

I beseech you, brethren—you know 15
the household of Stephanas, how they
were the earliest Greek converts, and have devoted
themselves to the service of the saints—do you show 16
deference to such men, and to every one who shares
their work and toils hard. It is joy to me that 17
Stephanas, Fortunatus, and Achaicus have arrived,
because they have supplied what was wanting on

your part. They have refreshed my spirit, and yours. 18
Acknowledge the worth of such men as these.

Kindly Greetings

The Churches of Asia send you greet- 19
ings; and Aquila and Prisca send you
hearty greetings in the Lord, together
with the Church which meets at their house. The 20
brethren all send greetings to you. Greet one
another with a holy kiss.

Conclusion

The greeting of me—Paul—with my 21
own hand. If any one does not love 22
the Lord, let him be accursed. Maran atha (OUR
LORD IS COMING). The grace of the Lord Jesus 23
be with you. My love be with you all in Christ 24
Jesus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

The Apostle and his Readers

Greeting

1 1 Paul, an Apostle of Christ Jesus by the will of God—and our brother Timothy, to the Church of God in Corinth, with all the saints throughout Greece: grace and peace to you 2 from God our Father and the Lord Jesus Christ.

Thanksgiving for Divine Comfort

Blessed be the God and Father of our 3 Lord Jesus Christ, the Father of mercies and God of all comfort. He comforts 4 us in all our affliction so that we may be able to comfort those who are in any kind of affliction by the comfort with which we ourselves are comforted by God. For as we have more than our share of 5 suffering for Christ, so also through Christ we have more than our share of comfort. But if we endure 6 affliction, it is for your comfort and salvation; and if we receive comfort, it is for your comfort—the feeling you acquire when patiently you endure the same sufferings as we also endure. And our hope 7 for you is firm; for we know that as you are sharers in the sufferings, so you are also sharers in the comfort.

Thanksgiving for Divine Deliverance

About our affliction which came upon 8 us in the province of Asia, we would have you know, brethren, that we were exceedingly depressed, quite beyond endurance, so that we renounced all hope even of life. Nay, we had the presentiment of death within our- 9 selves, in order that our confidence may repose, not on ourselves, but on God who raises the dead. He 10 rescued us from so imminent a death, and will do so again; and we have a firm hope in Him that He will still rescue us, while you lend us your aid by entreaty 11 for us, so that thanksgivings may rise from many on our behalf for the boon granted to us at the intercession of many.

Paul's Motives had been disinterested

The reason of our boasting is this—the 12 witness of our own conscience that it has been in holiness and with pure motives before God, not with worldly wisdom but by the grace of God, that we have conducted ourselves in the world, and above all in our relations with you. We write to you nothing different from what 13 you read, or indeed recognize as true, and will, I trust, recognize to the end; just as you have partly 14 recognized that we are your reason for boasting, as you will be ours, on the day of Jesus our Lord.

Why Paul had postponed his Visit

It was with this confidence that I in- 15 tended to visit you first—so that you might receive a twofold joy—and to come your way into Macedonia and to 16 return from Macedonia to you, and so be helped forward by you to Judaea. Well, did I show any 17 levity in this? Or the plans which I form—do I form them on worldly principles, so that it should be, 'Yes, yes,' and then 'No, no' with me?

As certainly as God is faithful, our language to you 18 is not 'Yes' and 'No.' For the Son of God, Jesus 19 Christ, who was proclaimed among you by us, by Silvanus and Timothy and myself—did not show Himself 'Yes' and 'No': it is always 'Yes' with Him. For all the promises of God have their 'Yes' 20 in Him; and therefore through Him also we utter the 'Amen' to the glory of God. But He who 21 confirms us as well as you in union with Christ, and has anointed us, is God, and He has also set His seal 22 upon us, and has put His Spirit into our hearts as a guarantee.

But I call God as my soul's witness that it was 23 to spare you that I gave up my visit to Corinth.

Not that we would domineer over your faith; we 24
would rather assist your joy; for as to your faith you
stand firm.

But I have resolved not to make a painful visit to 1 2
you again. For if I give you pain, who then is there 2
to gladden me, but the persons to whom I give pain?
And I wrote that in order that when I came I might 3
not suffer pain from those who ought to give me joy,
confident in all of you that my joy is the joy of you all.
For with many tears I wrote to you, in deep affliction 4
and anguish of spirit, not in order to pain you, but in
the hope of showing you how brimful my heart is
with love for you.

The penitent Offender to be received back

Now if any one has given pain, he has 5
given it not so much to me, as, in some
degree—I have no wish to exaggerate—
to all of you. For such a person the 6
punishment inflicted by the majority is enough. So 7
that you may now take the opposite course and
forgive and comfort him, lest perhaps he be driven
to despair by his excess of grief. I beg you there- 8
fore fully to reinstate him in your love. For I wrote 9
with this object in view—to test whether you were
obedient in every respect. When you forgive a 10
man an offence I also forgive it; for in fact what I
have forgiven, if I have forgiven anything, has been
for your sakes, in the presence of Christ, for fear 11
Satan should gain an advantage over us. For we are
not ignorant of his devices.

Personal Trials and Apostolic Success

Now when I came to Troas to spread 12
the gospel of Christ, even though in
the Lord's providence a door stood open
before me, yet I had no relief for my spirit, 13
because I did not find my brother Titus, so I bade
them farewell and went on into Macedonia. But to 14
God be the thanks who in Christ ever leads us in
His triumphal procession, displaying everywhere
through us the sweetness of the knowledge of Him.
For we are a fragrance of Christ grateful to God 15
in those being saved and in those perishing; to 16

the one an odour of death that leads to death, and to
others an odour of life that leads to life. And for
such service as this who is competent? Unlike 17
most teachers, we do not adulterate God's word; but
with sincerity, as sent by God, in God's presence
we speak in Christ.

Paul's Confidence a Proof of his Divine Mission

Do you say that we are beginning to 1 **3**
commend ourselves once more? Or do
we need, as some do, letters of recommendation
to you or from you? Our 2
letter is yourselves—written on our
hearts and known and read by all men. For you 3
show that you are a letter of Christ penned by
us, written not with ink, but with the Spirit of the
living God, not on tablets of stone, but on human
hearts as tablets.

God alone fitted Paul for his Task

Such is the confidence which we have 4
through Christ toward God; not that of 5
ourselves we are competent to decide
anything of our own judgement, but our
competency comes from God. He has also made us 6
competent servants of a new Covenant, which is not
a written code but a Spirit; for the written code
kills, but the Spirit gives Life.

The Splendour of the new Faith

But if the service that brings death— 7
its code being engraved in writing upon
stones—came with glory, so that the
children of Israel could not look steadily
on the face of Moses because of the brightness of
his face—a transient lustre; will not the service of 8
the Spirit be far more glorious? For if the service 9
which pronounces doom had glory, far more glorious
still is the service which offers righteousness. For, 10
in fact, that which was so glorious (Exod. xxxiv. 30,
LXX) has no glory at all in comparison with the surpassing
glory. For if that which was to be abolished 11
came with glory, much more is that which is permanent
arrayed in glory.

With such a hope as this, then, we speak without 12
reserve, unlike Moses, who used to throw a veil over 13

his face to hide from the gaze of the children of Israel
the passing away of what was but transitory. But 14
indeed their minds had grown dense; for to this day
during the reading of the Old Testament the same
veil remains unlifted, because it is in Christ that it is
to be abolished. Yes, to this day, whenever Moses 15
is read, a veil lies upon their hearts. But whenever
they return to the Lord, the veil is withdrawn (Exod. 16
xxxiv. 34; LXX).

Now the Lord means the Spirit; and where the 17
Spirit of the Lord is, freedom is. But all of us, as 18
with unveiled faces we mirror the glory of the Lord,
are transformed into the same likeness, from
glory to glory, even as derived from the Lord the
Spirit.

God's own Message declared with simple Fidelity

Therefore, while engaged in this ser- 1 **4**
vice, as we have experienced mercy we
do not lose heart. We have renounced 2
the secrecy which means shame. We
do not deal in cunning, nor do we
adulterate God's word; but by clear statement of
the truth we commend ourselves to every human
conscience before God. If, indeed, our gospel is 3
veiled, the veil is on the heart of those who are
perishing, in whom the god of this world has blinded 4
their unbelieving minds so as to shut out the radiance
of the gospel of the glory of Christ, who is the image
of God. (For we do not proclaim ourselves, but 5
Christ Jesus as Lord, and ourselves as your servants
for the sake of Jesus.) For the God who said, 'Out 6
of darkness light shall shine,' is He who has shone
in our hearts to give the light of the knowledge
of the glory of God in the face of Jesus
Christ.

Paul's Strength came wholly from God

But we have this treasure in fragile 7
earthen pots, in order that the surpassing
greatness of the power may be seen to be
God's and not to come from us. At all 8
points we are hard pressed, yet not hemmed in;
perplexed, yet not at our wits' end; pursued, yet 9

not forsaken; struck down, yet not destroyed;
always carrying about in our bodies the putting to 10
death of Jesus, so that in our bodies the life of Jesus
also may be manifest. For we, alive though we are, 11
are continually surrendering ourselves to death for
the sake of Jesus, so that in our mortal nature, the
life of Jesus also may be manifest. Thus death is at 12
work in us, but life in you.

The Hope of Eternal Life

But as we have that same Spirit of 13
faith of which it is written, 'I BELIEVED,
AND THEREFORE I SPOKE' (Ps. cxvi. 10),
we too believe; therefore we also speak. For we 14
know that He who raised the Lord Jesus will raise us
also with Jesus, and will set us with you in His
presence. For everything is for your sakes, in order 15
that grace may increase with the increased number
of its recipients, and so provoke abundant thanksgiving to the glory of God.

Transitory Pain may lead on to Eternal Glory

Therefore we do not lose heart. But, 16
even though our outward man does waste
away, yet our inward man is renewed
day by day. For our light and transi- 17
tory affliction is achieving for us, beyond
all proportion, an eternal weight of glory—if we look 18
not at the seen, but at the unseen; for the seen is
temporary, but the unseen is eternal.

The spiritual and immortal Body

For we know that if the mere tent, 1 **5**
which is our earthly house, is taken
down, we have in heaven a building
from God, a house not made by human
hands, but eternal. In this one, indeed, we sigh, 2
because we long to put on over it our dwelling
which comes from heaven—sure that, when we have 3
put it on we shall not be found unclothed. Yes, 4
we who are in this tent do sigh under our burdens,
not that we wish to lay aside our tent, but rather to
put the other over it, so that our mortality may be
absorbed in Life. And He who formed us for this 5
very purpose is God, who has given us His Spirit as
guarantee.

The heavenly Home joyfully anticipated

We have therefore an unfailing con- 6
fidence. We know that while we are
at home in the body we are away from
the Lord; for we guide ourselves by faith 7
and not by external appearance. So we 8
have confidence, and we should be better pleased to
leave our home in the body and make our home with
the Lord. For this reason also we make it our 9
ambition, whether in our home or away, to please Him.
For we must all of us appear before Christ's judgement- 10
seat in our true light, in order that each may receive
an award for his actions in this life, in accordance with
what he has done, whether it be good or bad.

The Fear and Love of Christ

Knowing then what the fear of the 11
Lord means, we endeavour to win men,
and to God our motives are clear, and I
hope clear also to you in your own con-
sciences. We are not commending ourselves again 12
to you, but are furnishing you with a ground of
boasting on our behalf, so that you may have a
reply ready for those who boast openly but yet
insincerely. For if we have been beside ourselves, 13
it has been towards God; or if we are in our
senses, it is for your good. For the love of Christ 14
overmasters us, since we are convinced of this, that One
died for all, hence they all died, and that He died for 15
all in order that the living may no longer live to them-
selves, but to Him who for them died and rose again.

The new View of Life which results

Therefore for the future we know 16
no one simply as a man. Even if we
have known Christ simply as a man, yet
now we do so no longer. So if any one 17
is in Christ, he is a new creature: the old state
of things has passed away; a new has come. And 18
all this is from God, who has reconciled us to Him-
self through Christ, and has appointed us ministers
of this reconciliation, to tell how in Christ God was 19
reconciling the world to Himself, not charging men's
transgressions to their account, and how He has
deposited with us the message of this reconciliation.

The Message of Peace and Friendship

As Christ's ambassadors, therefore, 20
we speak, God, as it were, making entreaty through us: we entreat you on
Christ's behalf, be reconciled to God.
He has made Him who knew nothing of sin to be 21
sin for us, in order that in Him we may become the
righteousness of God. And as God's fellow-workers, 1 **6**
we entreat also that God's grace be not received
in vain by you. For He says, 'AT AN ACCEPTABLE TIME 2
I HAVE LISTENED TO YOU, AND ON A DAY OF SALVATION
I HAVE SUCCOURED YOU' (Isa. xlix. 8). See, now is
the acceptable time! Now is the day of salvation!

Apostolic Credentials

We give no cause for stumbling of any 3
sort, lest our ministry should incur discredit. On the contrary, we seek to 4
commend ourselves as God's servants in every way
—by great endurance, by afflictions, distresses,
anguish; in floggings, imprisonments, tumults; by 5
toil, sleeplessness, hunger and thirst; by purity, 6
knowledge, patience, kindness, by the Holy Spirit,
by sincere love; by truthful speech, by the power 7
of God; by the weapons of righteousness in right
hand and left; through honour and ignominy, 8
through calumny and praise: regarded as impostors,
and yet true men; as unknown, yet well known; as 9
dying, and behold we are yet alive; as chastised, but
not done to death; as grieved, but always joyful; 10
as poor, but enriching many; as having nothing, yet
possessing everything.

An Appeal for personal Affection

To you, Corinthians, we speak 11
frankly: we have opened our hearts
to you. There is no lack of room for 12
you in us; the lack of room is in your
own affection. Then as a fair return—I speak as to 13
my children—let your hearts be opened also.

Intimate Friendship with Idolaters forbidden

Avoid unsuitable connexions with 14
unbelievers. For what is there in common between righteousness and lawlessness? Or what partnership has light
with darkness? What harmony can exist 15

between Christ and Belial ? Or what participation
has a believer with an unbeliever ? And what compact 16
has the Temple of God with idols ? For we are the
Temple of the living God ; as God has said, ' I WILL
DWELL AMONG THEM, AND HOLD INTERCOURSE WITH
THEM ; AND WILL BE THEIR GOD, AND THEY SHALL BE
MY PEOPLE ' (Lev. xxvi. 12 ; Ezek. xxxvii. 27).

Therefore, 17
' " COME OUT FROM AMONG THEM AND SEPARATE
YOURSELVES," SAYS THE LORD, " AND TOUCH NOTHING
UNCLEAN ; AND I WILL RECEIVE YOU, AND WILL BE A 18
FATHER TO YOU, AND YOU SHALL BE MY SONS AND
DAUGHTERS," says the Lord Almighty ' (Isa. lii. 11 ;
Hos. i. 10 ; Isa. xliii. 6).

Having therefore these promises, beloved, let us 1 **7**
cleanse ourselves from all defilement of body and of
spirit, and attain to holiness through the fear of God.

Paul and his Converts

Make room for us in your hearts. We 2
have wronged no one, we have ruined
no one, we have overreached no one. I 3
do not say this as blaming you, for, as I have already
said, you have such a place in our hearts that we
would die with you or live with you. I have great 4
confidence in you : loudly do I boast of you. I am
filled with comfort : my heart overflows with joy
amid all our affliction.

The timely Arrival of Titus

For even after our arrival in Macedonia 5
we could get no relief for body or mind.
We were greatly harassed ; there were
conflicts without and fears within. But 6
God who comforts the downcast, comforted us by
the coming of Titus, and not by his coming only, but 7
also by the comfort he had on your account, as he
reported to us your eager affection, your grief, and
your jealousy on my behalf, so that I rejoiced more
than ever.

Earnest Repentance in Corinth

For if I did give you pain by my 8
letter, I do not regret it ; if I did regret
it (for I see that that letter, if only for a
time, gave you pain) ; now I rejoice, 9

not in your pain, but because the pain led to repentance; for your pain was such as God accepts, so that
you received no injury from us in any respect. For 10
the pain God accepts produces repentance not to be regretted, leading to salvation; but the pain of the
world finally produces death. For mark this very 11
pain that God accepts, what earnestness it has called forth in you, what self-defence, what indignation, what alarm, what longing affection, what jealousy, what requital of wrong! You have completely wiped away reproach from yourselves in the matter.
So then, though I wrote to you, it was not because 12
of him who did the wrong, nor him who suffered it, but in order to make clear among you your earnest care for us in the sight of God.

Paul's Hopes realized

For this reason we feel comforted; 13
and—in addition to our own comfort—we have been filled with all the deeper joy at the joy of Titus, because his spirit
has been set at rest by you all. For however I may 14
have boasted to him about you, I have not been shamed; but as all we have said to you is true, so also our boasting before Titus about you has proved true.
And his affection is all the more drawn to you when 15
he calls to mind the obedience of you all, how with
fear and trembling you received him. I rejoice that 16
I have complete confidence in you.

Help for the Poor in Jerusalem

Generous Gifts from Macedonia

8 But, brethren, we desire to let you 1
know of the grace of God which has been bestowed on the Churches of
Macedonia; how, amid a trial of great 2
affliction, their abundant joy even in their deep poverty has overflowed in the wealth of their
liberality. I testify that to the extent of their power, 3
and even beyond their power, they have of their
own choice given help. With earnest entreaty they 4
begged from us the favour of sharing in this service

to the saints. They indeed exceeded our expectations. First of all they gave themselves to the Lord 5
and to us as God willed. This led us to urge Titus that, as he had been the one who commenced the work, so he should complete among you this act of beneficence also. 6
Well, as you are eminent in everything, in faith and speech and knowledge and all zeal, and in your love for us, see that this beneficent spirit also flourishes in you. 7

The Example of Jesus

I am not saying this by way of command, but to test by other men's earnestness the genuineness of your love also. 8
For you know the grace of our Lord Jesus Christ— how for your sakes he became poor, though He was rich, in order that you through His poverty might become rich. 9
But in this matter I give my opinion; for this is to your advantage, seeing that you were the first, not merely to act, but even to form the purpose a year ago. 10

Sympathy and Help to be mutual

And now complete the act also, in order that your readiness of will may be matched by execution in proportion to your means. 11
For if the readiness is forthcoming, the gift is acceptable according to what a man has, and not what he has not. 12
Not that others are 13
to have relief while you are hard pressed, but that 14
by way of reciprocity your surplus should at the present juncture contribute to their deficiency, in order that their surplus may in turn contribute to your deficiency, so that there may be reciprocity.
As it is written, 'HE WHO GATHERED MUCH HAD NOT TOO MUCH, AND HE WHO GATHERED LITTLE HAD NOT TOO LITTLE' (Exod. xvi. 18). 15

The new Mission of Titus

But thanks be to God that He inspires the heart of Titus with the same interest in you; 16
he welcomed our request, and being in very earnest comes to you of his own choice. 17
And we send with him the brother whose praises for his preaching the gospel are sounded throughout all the Churches. 18
And more 19

than that, he was chosen by the vote of the Churches to travel with us, in our administration of this generous gift, to promote the Lord's glory and gratify our own desire. 20 For we are taking steps to prevent any one from blaming us in respect to these liberal contributions which we are administering. 21 We aim at appearing honourable in the sight not only of God, but also of men.

22 And we send with them our brother, whom we have often in many matters proved to be zealous, and now far more zealous through the strong confidence which he has in you.

A loving Welcome requested

23 As for Titus, he is my partner and comrade in my labours for you. And as for our brethren, they are apostles of churches, and are the glory of Christ. 24 Exhibit therefore to the Churches an evidence of your love and a vindication of our boasting to these brethren about you.

Contributions were to be ready when Paul came

9 1 As to this service to the saints, it is really unnecessary for me to write to you. 2 For I know your readiness, of which I boast of you to the Macedonians, pointing out that for a whole year Greece has been ready; and your ardour has stimulated the majority of them. 3 Still, I send the brethren in order that in this matter our boast about you may not prove hollow; so that, as I told them, you may be ready; 4 for fear that if any Macedonians come with me and find you unprepared, we—not to say yourselves—should be put to shame by this confidence of ours. 5 I have thought it necessary therefore to request these brethren to visit you first, and to make sure beforehand that your promised benefaction may be ready as a benefaction, and not as something extorted from you.

We shall reap as we have sown

6 But note this: he who sows thinly will also reap thinly, and he who sows bountifully will also reap bountifully. 7 Let each contribute as he has decided

in his own mind, and not with pain or constraint,
'IT IS A CHEERFUL GIVER THAT GOD LOVES' (Prov.
xxii. 8; LXX). And God is able to bestow every 8
blessing on you in abundance, so that having in
every case all sufficiency at all times, you may have
ample means for all good works. As it is written, 9

'HE HAS SCATTERED ABROAD,
HE HAS GIVEN TO THE POOR,
HIS RIGHTEOUSNESS REMAINS FOR EVER' (Ps. cxii. 9).

The happy Results of Liberality

And God, who supplies seed for the 10
sower and bread for eating, will supply
you with seed and multiply it, and will
increase the benefits wrought by your
almsgiving. You will thus be enriched in every 11
way so as to show all liberality, such as through our
instrumentality evokes thanksgiving to God. For 12
the service rendered in this ministry not only helps
to relieve the wants of the saints, but it also has an
overflow in many thanksgivings to God. By the 13
evidence of this service, you bring glory to God for
your loyalty to your profession of the gospel of
Christ, and for the liberality of your contributions
for them and for all, while they themselves also in 14
prayer on your behalf yearn towards you because of
the surpassing grace of God which rests upon you.
Thanks be to God for His unspeakable gift! 15

Paul's Vindication of his Apostleship

Paul reluctant to assert his Authority

Now I, Paul, entreat you by the 1 **10**
gentleness and reasonableness of Christ
—I who (as you say) when present am
humble among you, but when absent
am bold towards you. I beg that you will not force 2
me, when I do come, to show my courage by
the confidence with which I reckon I shall be bold,
against some who reckon that we are guided by
worldly motives. For though we live in the world, 3
it is no worldly warfare that we are waging. The 4
weapons of our warfare are not of this world, but

are mighty before God for overthrowing fortresses.
For we overthrow reasonings and everything raised 5
aloft against the knowledge of God ; and we lead
every thought captive and bring it into obedience to
Christ ; while we hold ourselves in readiness to 6
punish all disobedience, as soon as you have fully
shown your obedience.

Paul's Vigour of Speech and Action

Open your eyes to what is before your 7
face. If any man is sure of himself that
he belongs to Christ, let him consider
again that, just as he belongs to Christ,
so also do we. If, indeed, I were to boast somewhat 8
loudly of our authority, which the Lord has given
that we may build you up, not cast you down, I should
not be ashamed. Let it not seem as if I wanted 9
to frighten you by my letters. For they say. 'His 10
letters are weighty and forcible, but his personal
presence is feeble, and his speech is contemptible.'
Let such people take account of this, 11
that whatever we are in word by our letters
when absent, the same are we also in act when
present.

Corinth included in Paul's Mission

We do not venture to rank or com- 12
pare ourselves with certain persons
who recommend themselves. Yet they
are not wise in measuring and comparing
themselves with one another. We, however, will 13
not boast beyond our due limits, but will keep
within the limit of the sphere which God has
assigned to us as a limit, which reaches even to you.
There is no straining of authority on our part, as 14
though it did not extend to you. For we were the
first to come to you with the gospel of Christ. We do 15
not boast beyond our due limits, nor of other men's
labours ; but we entertain the hope that, as your
faith grows, our field of activity among you may
be enlarged till it goes beyond you, and we may 16
preach the gospel in the districts beyond you, not
boasting in another man's field about work already
done by him.

Credentials must be from God

But 'WHOEVER BOASTS, LET HIS BOAST 17
BE IN THE LORD' (Jer. ix. 24). It is 18
not the man who commends himself
that is accepted, but the one whom the
Lord commends.

Paul's Motive one of anxious Love

11 I wish you could have borne with a 1
little folly on my part: nay, do bear
with me. I am jealous over you with 2
God's own jealousy. For I have betrothed you to Christ to present you like a faithful
bride to her one husband. But I am afraid that, 3
as the serpent in his craftiness deceived Eve, so your
thoughts may be perverted from their simplicity and
their fidelity to Christ. If indeed a chance-comer 4
proclaims another Jesus whom we did not proclaim,
or if you receive a Spirit different from the one you
have received or a gospel different from that which
you have welcomed, your toleration is admirable
indeed! Why, I reckon myself in no respect in- 5
ferior to those pre-eminent Apostles. And if in 6
speech I am no orator, yet in knowledge I am not
deficient. Nay, we have in every way made that
evident to you.

Paul's Reason for foregoing his Right to Maintenance

Did I sin in abasing myself that you 7
might be exalted, in that I proclaimed
God's gospel to you without reward?
Other Churches I robbed, receiving pay 8
from them in order to do you service.
And when I was with you and my resources failed, 9
I was a dead-weight on no one; for the brethren,
when they came from Macedonia, fully supplied my
wants—and I kept myself from being in the least a
burden to you, and will do so still. It is Christ's 10
truth on my lips when I say that I will not be stopped
from boasting of this anywhere in Greece. And 11
why? Because I do not love you? God knows that
I do. What I am doing I will still do, to cut the 12
ground from under the feet of those who desire
ground for being recognized as equal with us in the
matters they boast about. Men of this stamp are 13

sham apostles, dishonest workmen, assuming the
garb of Apostles of Christ. And no wonder! 14
Satan himself assumes the garb of an angel of 15
light. It is therefore no great thing for his servants
also to assume the garb of servants of righteousness. Their end will be in accordance with their
deeds.

An ironical Defence of his own good Sense

Again I say, let no one think that I 16
am a fool. Or if you must, make allowance for me even as a fool, in order that
I, too, may boast a little. What I am 17
now saying, I do not say by the Lord's command,
but as a fool in his folly in this confident boasting.
Since many boast for merely human reasons, I too 18
will boast. Wise as you are, you find pleasure in 19
tolerating fools. For you tolerate it if any one makes 20
a slave of you, lives at your expense, makes off
with your property, gives himself airs, or strikes you
on the face!

Paul's Perils and Hardships

I speak in self-disparagement as though 21
admitting our feebleness. Yet let who will
be 'courageous'—I speak in folly—I too
am courageous. Are they Hebrews? 22
So am I. Are they Israelites? So am I. Are they
descendants of Abraham? So am I. Are they 23
servants of Christ? (I speak as if I were out of my
senses.) Much more I; exceeding them in labours,
exceeding them in imprisonments, quite surpassing them in floggings, with risk of life many a
time. From the Jews I have five times received 24
forty lashes all but one. Thrice I have been beaten 25
with rods, once I have been stoned, thrice I have been
shipwrecked, a whole night and day I have passed
in the deep. I have travelled much, amid dangers 26
from rivers, dangers from robbers, dangers from my
own people, dangers from Gentiles; dangers in the
city, dangers in the desert, dangers by sea, dangers
among false brethren; in labour and toil, with many 27
a sleepless night, in hunger and thirst, in frequent
fastings, in cold and lack of clothing. And apart 28

from all else, there is that which presses on me daily
—my anxiety for all the Churches. Who is weak, 29
and I not weak? Who is led astray, and I not fired
with anger?

If boast I must, it shall be of things which display 30
my weakness. The God and Father of our Lord 31
Jesus Christ—who is blessed for ever—knows that
I am speaking the truth.

Paul's Escape from Damascus

In Damascus the governor under 32
King Aretas had the city watched, in
order to arrest me, but I was let down
in a basket through a window in the
wall, and so escaped his hands.

Sublime Visions and humbling Infirmities

12

I am obliged to boast. It is not 1
profitable, but I will proceed to visions
and revelations of the Lord. I know a 2
man in Christ who fourteen years ago—
whether in the body or out of the body I know not;
God knows—was caught up, this man, even to the
third heaven. And I know that this man—whether 3
in the body or apart from the body I do not know;
God knows—was caught up into Paradise and heard 4
unspeakable things which no human being is permitted
to repeat. Of such a one I will boast; but 5
of myself I will not boast, except in my weaknesses.
If indeed I should choose to boast, I should not be 6
a fool, for I should be speaking the truth. But I
forbear, lest any one should esteem me more highly
than by what he sees of me or hears from my lips.
And because the revelations were of such surpassing 7
grandeur—therefore, lest I should be over-elated
there was given me a thorn in the flesh, Satan's angel
to torture me, lest I should be over-elated. Con- 8
cerning this, three times have I besought the Lord
that he might leave me; but He has said to me, 9
'My grace suffices for you, for power is perfected
in weakness.' Most gladly therefore will I rather
glory in my infirmities in order that the power of
Christ may overshadow me. Hence I take delight 10
in infirmities, in insults, in distresses, in persecutions,

in grievous difficulties—for Christ's sake; for when I am weak, then am I strong.

The true Credentials of an Apostle

I have descended to folly, but you 11 have compelled me. Why, you ought to have been my vindicators; for in no respect have I been inferior to the pre-eminent Apostles, even though I am nothing. The 12 signs that mark the Apostle have been done among you, in unwearied persistence, with signs and marvels and mighty works. In what respect have 13 you been worse used than other Churches, except that I myself was not a dead weight upon you? Forgive this injustice!

An intended Visit to Corinth

See, I am now for the third time pre- 14 pared to visit you, and I will not be a dead-weight on you. I desire not your money, but yourselves; for children ought not to put by for their parents, but parents for their children. And I will most gladly spend 15 and be utterly spent for the good of your souls. If I love you so intensely, am I the less to be loved? Be that as it may, I was not a burden 16 to you.

The unselfish Motives of Paul and Titus

But I was cunning and entrapped you, they say! Is there one of these I have 17 sent to you by whom I overreached you? I begged Titus to visit you, and sent our 18 brother with him. Did Titus overreach you at all? Were we not guided by the same Spirit, and did we not walk in the same steps?

An Appeal to the great Judge of all

You are thinking all this time that we 19 are making our defence to you. Really it is before God in Christ that we speak. But, beloved, it is all with a view to your upbuilding. For I am afraid that perhaps when I 20 come I may not find you what I desire, and that you may find me what you do not desire; that perhaps there may be contention, jealousy, anger, party spirit, calumny, backbiting, and arrogance; and 21 that upon re-visiting you I may be humbled by my God in your presence, and may have to mourn over many who formerly sinned, and who have not repented of the uncleanness, licentiousness, and sensuality which they have practised.

Coming Investigations and Punishments

13 This is my third visit to you. 'ON THE EVIDENCE OF TWO OR THREE WITNESSES EVERY WORD SHALL BE CONFIRMED' 1
(Deut. xix. 15). Those who sinned 2
formerly, and indeed the rest of you, I have forewarned and still forewarn, as when I was with you the second time, and now in my absence, that,
when I come again, I shall not spare you; since 3
you want a proof that Christ speaks by my lips. Christ is not feeble towards you, but powerful
among you. Though He was crucified through 4
weakness, yet He lives through the power of God. And though we share His weakness, yet with Him we shall live to deal with you through the power of God.

'Examine yourselves on the one vital Point'

It is your own selves you must test to 5
discover whether you are true believers: examine yourselves. Or do you not know that Jesus Christ is within you,
unless you cannot stand the test? But I trust that 6
you will recognize that we can stand the test. And 7
our prayer to God is that you may do nothing wrong; not in order that we may be shown to stand the test, but that you may do what is right, even though we
may seem not to stand the test. For we have no 8
power against the truth, but only for the truth; and 9
we rejoice when we are feeble but you are strong.
This we also pray for—your perfection. For this 10
reason I write thus while absent, that when present I may not have to act severely in the exercise of that authority which the Lord has given me for building up, and not for pulling down.

Concluding Words

Finally, brethren, farewell; seek per- 11
fection, take comfort, be of the same spirit, live in peace. And the God of love and peace shall be with you.

Salute one another with a holy kiss. All the saints salute you. 12, 13

The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all. 14

THE EPISTLE OF PAUL TO THE GALATIANS

Introduction

Greeting

1 1 Paul, an Apostle—sent not from men nor through any man, but through Jesus Christ and God the Father who raised Him from the dead—and all the brethren who are with me : 2 to the Churches of Galatia. Grace to you and peace 3 from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins in order to 4 rescue us from the present wicked world in accordance with the will of our God and Father. To Him 5 be the glory for ever and ever ! Amen.

Paul vindicates his Apostolic Authority

The falling away of the Galatians

I am amazed that you are so readily 6 deserting for a different gospel Him who called you by the grace of Christ. For 7 other gospel there is none ; but there are some persons who are troubling you, and seeking to distort the gospel of Christ. But even if we or 8 an angel from heaven should preach you a gospel contrary to that which we have preached to you, let him be accursed. What I have said I say again : if 9 any one preaches to you a gospel contrary to that which you have received, let him be accursed. Is 10 it man's favour or God's that I try to gain ? Or am I seeking to please men ? If I were still a man-pleaser, I should not be Christ's servant.

Paul's Teaching came direct from Christ

I must tell you, brethren, that the 11 gospel which I preach bears no human impress. For indeed it was not from 12 man that I received or learnt it, but by a

revelation from Jesus Christ. You have heard of 13
my early career in Judaism—how furiously I persecuted the Church of God, and made havoc of it;
and how in devotion to Judaism I outstripped many 14
men of my own age among my people, being far more zealous than they for the traditions of my
forefathers. But when He who set me apart even 15
from my birth, and called me by His grace, saw fit 16
to reveal His Son within me, in order that I might
preach Him among the Gentiles, I did not confer 17
with any human being, nor did I go up to Jerusalem to those who were Apostles before me, but I went away at once into Arabia, and afterwards came back to Damascus.

Visits to Jerusalem, Syria, and Cilicia

Then, three years later, I went up to 18
Jerusalem to visit Cephas, and I spent a
fortnight with him. I saw none of the 19
other Apostles, except James, the Lord's
brother. Be sure that in writing this to you I am 20
speaking the truth, as in the sight of God. After- 21
wards I visited the districts of Syria and Cilicia.
But to the Christian Churches in Judaea I was per- 22
sonally unknown. They only heard it said, 'He 23
who was once our persecutor is now preaching the faith on account of which he formerly made havoc.'
And they gave glory to God on my account. 24

Paul's Divine Call recognized in Jerusalem

Then, after an interval of fourteen 1 **2**
years, I again went up to Jerusalem with
Barnabas, taking Titus also with me. I 2
went up in obedience to a revelation, and I put before them the gospel which I proclaim among the Gentiles. I did this in private to the leaders of the Church, for fear that I was running or should have
run in vain. But although my companion Titus 3
was a Greek, not even he was compelled to be circumcised. My action was on account of the false 4
brethren secretly introduced, who had stolen in to spy out the freedom which is ours in Christ Jesus,
in order to enslave us again. Not for an hour did 5
we give way and submit to these, that the gospel

might continue with you in its purity. Further, 6
from the reputed leaders (whether they were men of
importance or not matters nothing to me: God recognizes
no external distinctions)—from these reputed
leaders I received no new suggestions. So far from 7
that, when they saw that I was entrusted with the
preaching of the gospel to the Gentiles as Peter had
been with that to the Jews—for He who had been 8
at work in Peter for an apostleship to the Jews had
also been at work in me for the Gentiles—and when 9
they perceived the grace which was granted to me,
the reputed pillars of the Church, James, Cephas, and
John, welcomed Barnabas and me to their fellowship,
on the understanding that we were to go to the Gentiles
and they to the Jews. Only they urged that we 10
should remember their poor—a thing which I myself
was even eager to do.

Peter openly rebuked by Paul

But when Peter visited Antioch, I 11
opposed him to his face, because his conduct
condemned him. For until certain 12
persons came from James he would eat with
Gentiles; but when they came, he withdrew and
separated himself for fear of the Circumcision party.
And along with him the other Jews also concealed 13
their real opinions, so that even Barnabas was carried
away by their dissimulation. As soon as I saw that 14
they were not keeping to the true line of the gospel,
I said to Cephas, before them all,

'If you, though a Jew, live as a Gentile does, and not as a Jew, how can you make the Gentiles live like Jews?'

We, though we are Jews by birth and not Gentile 15
sinners, know that a man is justified, not by keeping 16
the Law, but only through faith in Jesus Christ.
So we too have believed in Christ Jesus, that we
might be justified through faith in Christ, and not
through keeping the Law. For through keeping
the Law no human being shall be justified. But if 17
while we are seeking in Christ acquittal from guilt
we ourselves are convicted of sin, is Christ then
an agent of sin? God forbid! Why, if I rebuild 18

that which I had demolished, I thereby constitute
myself a transgressor; for by the Law I died to the 19
Law in order that I might live for God. I have 20
been crucified with Christ, and it is no longer I
that live, but Christ lives in me; and the life which
I now live in the body I live by faith in the Son
of God who loved me and gave Himself up for
me. I do not nullify the grace of God; for if acquittal 21
from guilt comes through the Law, then Christ died
in vain.

The Jewish Law far inferior to the Christian Faith

An Appeal to the Experience of the Galatians

You foolish Galatians! who has be- 1 **3**
witched you—before whose very eyes
was portrayed Jesus Christ crucified!
This one question I would ask you: 2
Is it on the ground of obeying the
Law that you received the Spirit, or is it because
you heard and believed?

Are you so foolish? Having begun by the 3
spiritual, are you now going to reach perfection by
the external? Have you experienced so much to 4
no purpose—if indeed it has been to no purpose?
He who gives you His Spirit and works miracles 5
among you—is it on the ground of your doing the
Law, or of your having heard and believed? Even 6
as ABRAHAM BELIEVED GOD, AND IT WAS PLACED TO
HIS ACCOUNT AS RIGHTEOUSNESS (Gen. xv. 6).

Acceptance with God is the Result of Faith

You see then that those who rest on 7
faith are the true sons of Abraham.
And the Scripture, foreseeing that in 8
consequence of faith God would justify
the Gentiles, foretold the Good News to Abraham,
saying, 'IN YOU ALL THE NATIONS SHALL BE BLESSED'
(Gen. xii. 3; xviii. 18). So we see that those who 9
rest on faith are blessed with believing Abraham.
All who depend upon obedience to the Law are under 10
a curse; for it is written, 'CURSED IS EVERY ONE WHO

DOES NOT ABIDE BY ALL THE PRECEPTS OF THE LAW
AND PRACTISE THEM ' (Deut. xxvii. 26).

It is evident, too, that no one can be put right with 11
God by Law, because ' THE RIGHTEOUS SHALL LIVE
BY FAITH ' (Hab. ii. 4), and the Law has nothing to 12
do with faith. It teaches that ' HE WHO DOES THESE
THINGS SHALL LIVE BY THEM ' (Lev. xviii. 5). Christ 13
purchased our freedom from the curse of the Law by
becoming accursed for us (for Scripture says, ' CURSED
IS EVERY ONE WHO HANGS UPON A TREE ' [Deut. xxi.
23]), in order that in Christ Jesus the blessing of 14
Abraham might come upon the Gentiles, so that
through faith we might receive the promised Spirit.

The Law did not invalidate God's Promises

Brethren, I will take an illustration 15
from current life. Even a human
covenant, when once ratified, no one
can set aside or amplify. Now the 16
promises were given to Abraham and to his seed.
It does not say ' and to seeds ' referring to many,
but ' and to your seed ' [Gen. xii. 7] referring to
one—and this is Christ. I mean that the Covenant 17
which God had ratified is not abrogated by the Law
which was given four hundred and thirty years later
—so as to annul the promise. For if the inheritance 18
comes from Law, it no longer comes from a
promise. But God has granted it to Abraham by
promise.

The real Place and Use of the Law

Why then the Law? It was imposed 19
later on with a view to transgressions,
until the seed should come to whom the
promise had been made, and it was
arranged by angels through the hand of mediator. But 20
there cannot be a mediator for only one. God, however, 21
is only one. Is the Law then opposed to
the promises of God? God forbid! for if a Law
had been given which could have conferred life,
righteousness would certainly have come by the
Law. But Scripture has imprisoned all under sin, 22
in order that the promise depending on faith in Jesus
Christ may be given to those who believe.

The Law prepares us to welcome the Saviour

Before this faith came, we were im- 23
prisoned under the Law, waiting in
custody for the faith which was to be
revealed. So that the Law has proved 24
a tutor to discipline us for Christ, that through
faith we may be justified. But now that this faith 25
has come, we are no longer under a tutor. You are 26
all sons of God through faith in Christ Jesus; for 27
all of you who have been baptized into Christ have
clothed yourselves with Christ. There cannot be 28
Jew and Greek, slave and free man, male and
female; you are all one in Christ Jesus. And if you 29
belong to Christ, then you are indeed Abraham's
offspring, and are heirs in accordance with the
promise.

Divine Sonship only possible through Faith in Christ

Now I say that so long as an heir is a 1 **4**
child, he in no way differs from a slave,
although he is the owner of everything,
but he is under guardians and trustees 2
until the time his father has appointed.
So we also, when we were minors, were 3
kept like slaves under the world's rudimentary
notions. But, when the time was fully come, God 4
sent forth His Son, born of a woman, born subject
to Law, in order to ransom those who were subject 5
to Law, so that we might receive recognition as sons.
And because you are sons, God has sent out the 6
Spirit of His Son to enter your hearts and cry
'Abba! Father!' Therefore you are no longer 7
a slave, but a son; and if a son, then an heir also
through God's own act.

Mere external Observances worthless

But at one time, you, having no know- 8
ledge of God, were slaves to gods which
were no gods at all. Now, however, 9
when you have come to know God—or
rather to be known by Him—how is it you are
turning back again to the weak and worthless rudi-
mentary notions to which you are once more willing
to be enslaved? You observe days and months, 10
special seasons, and years. I am alarmed about you, 11

that I have perhaps bestowed labour upon you to
no purpose.

The once eager Affection of the Galatians

Brethren, become as I am, I beseech 12
you; for I also became like you. I do
not imply that you have done me any
wrong. As you know, in former days 13
it was on account of bodily infirmity that
I proclaimed the gospel to you, and yet the physical 14
condition which was such a trial to you, you did not
regard with contempt or loathing, but you received
me as an angel of God or Christ Jesus Himself!
What then has become of that self-congratulation of 15
yours? For I bear you witness that had it been
possible you would have torn out your own eyes and
have given them to me. Can it be that I have 16
become your enemy by speaking the truth to you?

Paul's Anxiety for the Welfare of the Galatians

These men pay court to you, but not 17
honourably. They want to isolate you,
so that you may pay court to them. To 18
be paid court to in an honourable cause
is an honourable thing always, and not
only when I am with you, my children—you for 19
whom I am again in birth-pangs, until Christ is
formed within you. Would that I were with you 20
just now and could change my tone, for I am perplexed
about you.

Ishmael a Slave, Isaac free

Tell me—you who want to be subject 21
to Law—will you not listen to the Law?
It is written that Abraham had two sons, 22
one by the slave-woman and one by the
free woman. But whereas the child of the slave- 23
woman had an ordinary birth, the child of the free
woman was born in fulfilment of God's promise. All 24
this is allegorical; for the women represent two
Covenants. One originates on Mount Sinai, and bears
children destined for slavery. This is Hagar: for the 25
name Hagar stands for Mount Sinai in Arabia, and corresponds
to the present Jerusalem, which is in bondage
together with her children. But the Jerusalem which is 26
above is free, and she is our mother. For it is written, 27

'REJOICE, THOU BARREN WOMAN THAT BEAREST NOT,
BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT TRAVAIL.
FOR THE DESOLATE WOMAN HAS MANY CHILDREN—
MORE THAN SHE WHO HAS A HUSBAND'
(Isa. liv. 1).

'Stedfastly maintain your Freedom'

But you, brethren, like Isaac, are the 28
children of a promise. Yet just as, at 29
that time, the child of ordinary birth
persecuted the one born according to the
word of the Spirit, so it is now. But what says the 30
Scripture? 'SEND AWAY THE SLAVE-WOMAN AND HER SON, FOR NEVER SHALL THE SLAVE-WOMAN'S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE
WOMAN' (Gen. xxi. 10). Therefore, brethren, we are 31
not the children of a slave-woman, but of the free
woman. Christ has made us completely free; stand fast 1 **5**
then and do not again be hampered with the yoke of slavery.

Legalism leaves no Room for Christ

Mark, it is I Paul who tell you that if 2
you receive circumcision Christ will
avail you nothing. I once more protest 3
to every man who receives circumcision
that he is under obligation to keep the whole of the
Law. You have lost the good of union with Christ 4
if you seek acquittal by Law: you have fallen from
grace. For in spirit and owing to our faith we wait in 5
hope of acceptance. In Christ Jesus neither circum- 6
cision nor uncircumcision is of any avail; but only faith working through love.

A final Word of Protest

You were running the race nobly! 7
Who has interfered to stop your obeying
the truth? Such ill persuasion is not 8
from Him who calls you. A little leaven leavens 9
the whole mass. For my part I am convinced 10
about you in the Lord that you will adopt no new
views. But the man—be he who he may—who
is troubling you, will have to bear his sentence. As 11
for me, brethren, if I am still a preacher of circum-

cision, why am I still suffering persecution? Then
the Cross has ceased to be a stumbling-block! Would 12
to God that those who are unsettling you would even
mutilate themselves.

Moral and Spiritual Exhortations

Love restrains those free from Law

You indeed, brethren, were called to 13
freedom. Only do not make your free-
dom an incentive to your lower nature;
but serve one another in love. For the 14
entire Law is summed up in the one precept, 'YOU
ARE TO LOVE YOUR NEIGHBOUR AS YOURSELF' (Lev.
xix. 18). But if you bite and devour one another, 15
beware lest you are destroyed by one another.

The Spirit and Man's earthly Nature

I say then, let your lives be guided by 16
the Spirit, and then you will not fulfil the
cravings of your lower nature. For the 17
cravings of the lower nature are opposed
to the Spirit, and the Spirit is opposed to the lower
nature, because these are antagonistic to each other, so
that you cannot do as you would wish. But if guided 18
by the Spirit, you are not subject to Law.

The Outcome of Man's sinful Nature

Now the doings of the lower nature are 19
familiar to you, namely, licentiousness,
impurity, indecency, idol-worship, magic, 20
animosity, strife, jealousy, ill temper,
intrigues, dissensions, factions, envy, drunkenness, 21
carousing, and the like. I forewarn you, as I have
already forewarned you, that those who practise such
things will not inherit the Kingdom of God. The 22

The Fruit borne by the Spirit

Spirit, on the other hand, brings a harvest
of love, joy, peace; forbearance, kindness,
benevolence; good faith, meekness, self- 23
restraint. Against such things there is
no law. Now those who belong to Christ Jesus have 24
crucified the lower nature with its passions and
appetites. If we live by the Spirit, by the Spirit also 25
let us be guided. Let us not become vain-glorious, 26
challenging one another, envying one another.

Sympathy to be shown to the Fallen

Brethren, if anybody be detected in 1 **6**
any misconduct, you who are spiritual
should restore such a one in a spirit of
meekness. And let each of you keep an
eye on himself, lest he also fall into temptation.
Carry one another's burdens, and so fulfil the law of 2
Christ. For if any one thinks himself to be some- 3
body when he is nobody, he is deluding himself.
But let every man scrutinize his own conduct, and 4
then he will have his reason for boasting, not by
comparison with another but in regard to himself.
For every man will have to shoulder his own 5
load.

Life's sure Harvest

Let those who receive instruction in 6
the word share with their instructors
all temporal blessings. Do not deceive 7
yourselves. God is not to be mocked. For what-
ever a man sows, that he will also reap. He who 8
sows for his lower nature will from that nature reap
destruction; but he who sows for the Spirit will from
that Spirit reap the Life eternal. Let us not lose 9
heart in doing what is right; for in due time we shall
reap a harvest, if we do not faint. So then, as we have 10
opportunity, let us do good to all, and especially to
the household of the faith.

Autograph Conclusion. Paul glories only in the Cross

See in what large letters I am writing 11
to you with my own hand. All who 12
desire to make a good show outwardly
try to compel you to receive circumcision,
simply that they may escape being per-
secuted for the Cross of Christ. For the circum- 13
cized themselves do not really keep the Law, but they
would have you circumcized in order that they may
glory in your subjection to external rites. But God 14
forbid that I should glory in anything except in the
Cross of our Lord Jesus Christ, by which the world
is crucified to me, and I to the world. For neither 15
circumcision nor uncircumcision is of any import-
ance, but only a new nature. And all who will regu- 16
late their lives by this principle—may peace and

mercy be upon them—and on the true Israel of God.

From this time onward let no one trouble me; 17
for I bear on my body the brand-marks of Jesus.

Farewell

The grace of our Lord Jesus Christ 18
be with your spirits, brethren. Amen.

THE EPISTLE OF PAUL TO THE EPHESIANS

Greeting

1 1 Paul, an Apostle of Christ Jesus by the will of God, to the saints [who are in Ephesus] faithful in Christ Jesus: may grace and 2 peace be granted to you from God our Father and the Lord Jesus Christ.

God's eternal Purpose of Love

Blessed be the God and Father of our 3 Lord Jesus Christ, who has crowned us with every spiritual blessing in the heavenly realms in Christ; even as, in His love, 4 He chose us as His own in Christ before the creation of the world, that we might be holy and without blemish in His presence. For He predestined us to 5 be adopted by Himself as sons through Jesus Christ —such being His gracious will and pleasure—to the 6 praise of the splendour of His grace with which He has enriched us in the beloved One.

World-wide Redemption through Christ

It is in Him, and through the shedding 7 of His blood, that we have our deliverance—the forgiveness of our offences—so abundant was God's grace, the grace 8 which He, the possessor of all wisdom and understanding, lavished upon us, when He made known 9 to us the secret of His will. And this is in harmony with God's merciful purpose for the government of 10 the world when the times are ripe for it—the purpose which He has cherished in His own mind of restoring the whole creation to find its one Head in Christ; yes, things in heaven and things on earth, to find their one Head in Him.

The Holy Spirit a Pledge of future Glory

In Him too we have been made heirs, 11
having been chosen beforehand in accordance
with the intention of Him whose
might carries out in everything the design
of His own will, so that we should be devoted to the 12
extolling of His glorious attributes—we who were the
first to fix our hopes on Christ. And in Him you 13
also, after listening to the word of the truth, the
Gospel of your salvation—having believed in Him
—were sealed with the promised Holy Spirit; that 14
Spirit being a pledge and foretaste of our inheritance,
in anticipation of its full redemption—the inheritance
which He has purchased to be specially His for the
extolling of His glory.

Thanksgiving and Prayer

For this reason I too, having heard of 15
the faith in the Lord Jesus which prevails
among you, and of your love for all
the saints, offer never ceasing thanks on your 16
behalf while I make mention of you in my prayers.
For I always beseech the God of our Lord Jesus 17
Christ—the Father most glorious—to give you a
spirit of wisdom and of insight into mysteries through
knowledge of Him, the eyes of your heart being en- 18
lightened so that you may know what is the hope
which His call to you inspires, what the wealth of the
glory of His inheritance in the saints, and what the 19
transcendent greatness of His power in us believers
as seen in the working of His infinite might when He 20
displayed it in Christ by raising Him from the
dead, and seating Him at His own right hand in the
heavenly realms, high above all other government 21
and authority and power and dominion, and every
title of sovereignty used either in this age or in the
age to come. God has put all things under His feet, 22
and has appointed Him universal and supreme Head of
the Church, which is His Body, the completeness of 23
Him who everywhere fills the universe with Himself.

In Christ the Gentiles have Life

To you also, who were dead through 1 **2**
your offences and sins, which were 2
once habitual to you while you walked

in the ways of this world and obeyed the Prince of
the powers of the air, the spirits that are now at work
in the hearts of the sons of disobedience—to you
God has given Life.

Perfect Union with the risen and glorified Christ

Among them we too once all passed 3
our lives, governed by the inclinations
of our lower nature, indulging the
cravings of that nature and of our
thoughts, and were in our original state
deserving of anger like all others. But God, being 4
rich in mercy, because of the intense love which He
bestowed on us, caused us, dead though we were 5
through our offences, to live with Christ—it is by
grace that you have been saved—raised us with Him 6
from the dead, and enthroned us with Him in the
heavenly realms as being in Christ Jesus, in order 7
that, by His goodness to us in Christ Jesus, He might
display in the ages to come the transcendent riches
of His grace. For it is by grace that you have been 8
saved through faith; and that not of yourselves.
It is God's gift, and is not on the ground of merit— 9
so that it may be impossible for any one to boast. For
we are God's own handiwork, created in Christ Jesus 10
for good works which He has predestined us to practise.

The Gentiles made one with God's People

Therefore, do not forget that formerly 11
you were Gentiles as to your bodily condition.
You were called the Uncircumcision
by those who style themselves the
Circumcised—a circumcision in the body made by
hands. At that time you were living apart from 12
Christ, estranged from the commonwealth of Israel,
with no share by birth in the covenants which are
based on the promises, and you had no hope and no
God, in all the world. But now in Christ Jesus you 13
who once were so far away have been brought near
through the blood of Christ.

Reconciliation with God and with Man

For He is our peace—He who has 14
made Jew and Gentile one, and in His
own human nature has broken down the
hostile dividing wall, by setting aside the 15

Law with its commandments, expressed, as they were, in definite decrees. His design was to unite the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to reconcile Jew and 16 Gentile in one body to God, by means of His cross —slaying by it their mutual enmity. So He came 17 and proclaimed the Gospel of peace to you who were so far away, and peace to those who were near; because it is through Him that Jew and 18 Gentile alike have access through one Spirit to the Father.

Humanity one City, one Family, one living Temple

You are therefore no longer mere 19 foreigners or persons excluded from civil rights. On the contrary, you share citizenship with the saints and are members of His family. You are a 20 building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole 21 fabric, truly bonded together, is rising so as to form a holy sanctuary in the Lord; in whom you also are 22 being built up together to become a fixed abode for God through the Spirit.

This wondrous Truth entrusted to Paul

For this reason I Paul, the prisoner of 1 **3** Christ Jesus on behalf of you Gentiles— if, that is, you have heard of my ministry 2 of that grace of God which was given me for your benefit, in that by a revela- 3 tion the truth hitherto kept secret was made known to me, as I have already briefly explained to you. By means of that explanation, as you read it, you can 4 judge of my insight into the truth of Christ which 5 in earlier ages was not made known to the human race, as it has now been revealed to His holy Apostles and Prophets through the Spirit—I mean the truth 6 that the Gentiles are joint heirs with us Jews, and that they form one body with us, and have the same interest as we have in the promise which has been made good in Christ Jesus through the gospel. Of 7 this gospel I have been appointed a minister by

the gift of the grace of God, which in the exercise of
His power He has bestowed on me.

Paul's Apostleship to the Gentiles

To me who am less than the least of all 8
the saints has this work been graciously entrusted—to proclaim to the Gentiles the
Gospel of the exhaustless wealth of Christ,
and to show all men in a clear light what my stewardship 9
is. It is the stewardship of the truth which
from all the ages lay concealed in the mind of God,
the Creator of all things—concealed in order that 10
the Church might now be used to display to the
powers and authorities in the heavenly realms the
innumerable aspects of God's wisdom. Such was 11
the eternal purpose which He had formed in Christ
Jesus our Lord, in whom we have this bold and confident 12
access through our faith in Him. Therefore 13
I entreat you not to lose heart in the midst of my
sufferings on your behalf, for they bring you
glory.

The Apostle's Prayer for his Readers

For this reason, on bended knee I 14
beseech the Father, from whom the 15
whole family in heaven and on earth
derives its name, to grant you—in accordance 16
with the wealth of His glorious perfections—to
be strengthened by His Spirit with power permeating
your inmost being. I pray that Christ may make 17
His home in your hearts through your faith; so
that having your roots deep and your foundations
strong in love, you may become mighty to grasp 18
the idea, as it is grasped by all the saints, of the
breadth and length, the height and depth—yes, to 19
know the love of Christ that surpasses knowledge,
so that you may be filled up to all the fulness of
God.

Praise to God through Christ

Now to Him who, in the exercise of 20
His power that is at work within us, is
able to do infinitely beyond all our highest
prayers or thoughts—to Him be the glory 21
in the Church and in Christ Jesus to all generations,
world without end! Amen.

The Christ-like Life and the Unity of the Church

4 1 I, then, the prisoner for the Lord's sake, entreat you to live and act as becomes those who have received the call that you have received—with all lowli- 2 ness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly 3 striving to maintain, in the uniting bond of peace, the unity given by the Spirit. There is but one body 4 and but one Spirit, as also when you were called you had one and the same hope held out to you. There 5 is but one Lord, one faith, one baptism, and one 6 God and Father of all, who rules over all, acts through all, and dwells in all.

Every Christian has some Gift from God

Yet to each of us individually His grace was given, 7 measured out with the munificence of Christ. For this reason Scripture says: 8

'He ascended on high,
He led captive a host of captives,
And gave gifts to men'
(Ps. lxviii. 18).

(Now this 'ascended'—what does it mean but that 9 He had first descended into the lower regions of the earth? He who descended is the same as He who 10 ascended again, far above all the heavens, in order to fill the universe.)

The Diversity of Gifts, and their Object

And He Himself appointed some to 11 be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, in order fully to equip His 12 people for the work of serving—for the building up of Christ's body—till we all of us arrive at oneness 13 in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ. So we shall no longer be babes, nor 14 shall we resemble mariners tossed on the waves and carried about with every changing wind of doctrine, according to men's cleverness and unscrupulous cunning, that makes use of every shifting device to mislead. But we shall lovingly hold to the truth, and 15 shall in all respects grow up into union with Him who

is our Head, even Christ. Dependent on Him, the 16
whole body—its various parts closely fitting and
firmly adhering to one another—grows by the aid of
every contributory ligament, with power proportioned
to the need of each individual part, so as to build itself
up in a spirit of love.

Old Gentile Vices must be renounced

Therefore I warn you, and I implore 17
you in the name of the Lord, no longer
to live as the Gentiles in their perverseness live, with darkened understandings, 18
having by reason of the ignorance which is deep-seated in them and the insensibility of their moral
nature no share in the Life which God gives. Such 19
men being past feeling have abandoned themselves
to impurity, greedily indulging in every kind of
profligacy.

The new Christlike Nature must be sought

But these are not the lessons which you 20
have learned from Christ; if at least you 21
have heard His voice and in Him have
been taught—and this is true Christian
teaching—to put away your original evil nature, 22
as displayed in your former mode of life, a nature
which is doomed to perish as befits its misleading
impulses, and to get yourselves renewed in the temper 23
of your minds and to clothe yourselves with that new 24
and better self which has been created to resemble
God in the righteousness and holiness of the truth.

Christian Virtues to be cultivated

For this reason, laying aside falsehood, 25
every one of you should speak the truth
to his fellow man; for we are, as it were,
parts of one another. If angry, beware 26
of sinning. Let not your irritation last until the sun
goes down; and do not leave room for the devil. 27
He who has been a thief must steal no more, but, 28
instead of that, should work with his own hands in
honest industry, so that he may have something of
which he can give the needy a share. Let no un- 29
wholesome words ever pass your lips, but let all
your words be good for benefiting others according
to the need of the moment, so that they may be a

means of blessing to the hearers. And beware of 30
grieving the Holy Spirit of God, in whom you have
been sealed in preparation for the day of Redemption. Let all bitterness and all passionate feeling, 31
all anger and loud insulting language, be unknown
among you—and also every kind of malice. On the 32
contrary, learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ
has also forgiven you.

'Be as loving as your heavenly Father is'

Therefore be imitators of God, as His 1 **5**
dear children. And live and act lovingly, 2
as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour.

Sins specially fatal to present Goodness and future Glory

But fornication and every kind of im- 3
purity, or covetousness, let them not even
be mentioned among you, for they ought
not to be named among the saints.
Avoid shameful and foolish talk and low 4
jesting—they are all alike discreditable—
and in place of these give thanks. For be well 5
assured that no fornicator or immoral person and no
profligate—or in other words idol-worshipper—has
any share awaiting him in the Kingdom of Christ
and of God.

The Certainty of Retribution

Let no one deceive you with empty 6
words, for it is on account of these very
sins that God's anger is coming upon
the disobedient. Therefore do not 7
become sharers with them.

Darkness and Light contrasted

There was a time when you were 8
nothing but darkness. Now, as Christians, you are Light itself. Live and
act as sons of Light—for the effect of the 9
Light is seen in every kind of goodness, uprightness,
and truth—and learn in your own experiences what 10
is fully pleasing to the Lord. Have nothing to do 11
with the barren unprofitable deeds of darkness, but,
instead of that, set your faces against them; for the 12
things which are done by these people in secret it is

disgraceful even to speak of. But everything can be 13
tested by the light and thus be shown in its true
colours ; for whatever shines of itself is light. For 14
this reason it is said,

‘ Rise, sleeper ;
Rise from among the dead,
And Christ will shed light upon you.’

‘Use your one short Life wisely’

Therefore be very careful how you live 15
and act. Let it not be as unwise men,
but as wise. Buy up your opportunities, 16
for these are evil times. On this account 17
do not prove yourselves wanting in sense, but try to
understand what the Lord's will is.

‘Be sober, spiritual, thankful, and humble’

Do not indulge in much wine—a thing 18
in which excess is so easy—but drink
deeply of God's Spirit. Speak to one 19
another with psalms and hymns and
spiritual songs. Sing and offer praise in your hearts
to the Lord. Always and for everything let your 20
thanks to God the Father be presented in the name
of our Lord Jesus Christ; and submit to one another 21
out of reverence for Christ.

Wives

Married women, submit to your own 22
husbands as if to the Lord; because a 23
husband is the head of his wife, as Christ also is the
Head of the Church, Himself the Saviour of the
Body. And just as the Church submits to Christ, 24
so also married women should be entirely submissive
to their husbands.

Husbands

Married men, love your wives, as Christ 25
also loved the Church and gave Himself
up to death for her, in order to make her holy, 26
cleansing her with the baptismal water by the word,
that He might present the Church to Himself a 27
glorious bride, without spot or wrinkle or any other
defect—holy and unblemished. So too married 28
men ought to love their wives as much as they love
themselves. He who loves his wife loves himself.
For never yet has a man hated his own body. On 29
the contrary, he feeds and cherishes it, just as Christ

feeds and cherishes the Church; because we are, as it were, parts of His Body. 30

'FOR THIS REASON A MAN IS TO LEAVE HIS FATHER 31 AND HIS MOTHER AND CLING TO HIS WIFE, AND THE TWO SHALL BE AS ONE FLESH' (Gen. ii. 24).

That is a great truth hitherto kept secret: I mean 32
the truth concerning Christ and the Church. Yet 33
I insist that among you also, each man is to love his own wife as much as he loves himself, and let a married woman see to it that she treats her husband with respect.

Children

Children, be obedient to your parents 1 **6**
as a Christian duty, for this is right.
'HONOUR YOUR FATHER AND YOUR MOTHER'—this is 2
the first Commandment which has a promise added
to it—'SO THAT IT MAY BE WELL WITH YOU, AND 3
THAT YOU MAY LIVE LONG ON THE EARTH' (Exod. xx.
12). And you, fathers, do not irritate your children, 4
but bring them up tenderly in the instruction and admonition of the Lord.

Slaves

Slaves, be obedient to your earthly 5
masters, with respect and eager anxiety to please and with simplicity of motive as if you were
obeying Christ. Let it not be in acts of eye-service 6
as if you had but to please men, but as Christ's bond-servants who are doing God's will from the heart.
With right good will be faithful to your duty, as ser- 7
vice rendered to the Lord and not to man. You 8
well know that for whatever right thing any one does he will receive a requital from the Lord, whether he is a slave or a free man.

Masters

And you masters, act towards your 9
slaves on the same principles, and refrain from threats. For you know that in heaven there is One who is your Master as well as theirs, and that of merely earthly distinctions there are none with Him.

We have unseen spiritual Enemies

In conclusion, strengthen yourselves in 10
the Lord and in the power which His
supreme might imparts. Put on the 11
complete armour of God, so as to be able

to stand firm against all the stratagems of the Devil.
For ours is not a conflict with mere flesh and blood, 12
but with the despotisms, the empires, the forces that
control and govern this dark world—the spiritual
hosts of evil arrayed against us in the heavenly
warfare.

'Arm beforehand for the coming Conflict'

Therefore put on the complete armour 13
of God, so that you may be able to stand
your ground in the evil day, and, having
fought to the end, to remain victors on
the field. Stand therefore, first fastening round you 14
the girdle of truth and putting on the breastplate of
uprightness as well as the shoes of the Gospel of 15
peace—a firm foundation for your feet. And besides 16
all these take the great shield of faith, on which you
will be able to quench all the flaming darts of the
wicked one; and receive the helmet of salvation, and 17
the sword of the Spirit which is the word of God.
Pray with unceasing prayer and entreaty at all times 18
in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and
entreaty on behalf of all the saints, and ask on my 19
behalf that words may be given to me so that, outspoken and fearless, I may make known the truths
(hitherto kept secret) of the Gospel—to spread which 20
I am an ambassador in chains—so that when telling
them I may speak out boldly as I ought.

Tychicus

But in order that you also may know 21
how I am doing, Tychicus our dearly-loved brother and faithful helper in the Lord's service will tell you everything. I have sent him to 22
you for the very purpose—that you may know about
us and that he may encourage you.

Farewell Blessing

Peace be to the brethren, and love 23
combined with faith, from God the
Father and the Lord Jesus Christ. May 24
grace be with all who love our Lord Jesus Christ
with perfect sincerity.

THE EPISTLE OF PAUL TO THE PHILIPPIANS

Greeting

Paul and Timothy, bondservants of 1 1
Christ Jesus, to all the saints in Christ
Jesus who are at Philippi, with the ministers of the
Church and their assistants: grace and peace to you 2
from God our Father and the Lord Jesus Christ.

The Apostle's Thankfulness and Joy

I thank my God at my every remembrance 3
of you—always when offering 4
any prayer on behalf of you all, finding
a joy in offering it. I thank my God, I 5
say, for your co-operation in spreading the gospel,
from the time it first came to you even until now.
For of this I am confident, that He who has begun 6
a good work within you will go on to perfect it in
preparation for the Day of Jesus Christ. And I am 7
justified in having this confidence about you all,
because, both during my imprisonment and when I
stand up in defence of the gospel or to confirm its
truth, I have you in my heart, sharers as you all are
in the same grace as myself. For God is my witness 8
how I yearn over all of you with tender Christian
affection.

Paul's Prayer for the Philippians

And it is my prayer that your love may 9
be more and more accompanied by clear
knowledge and keen perception for testing 10
things that differ, so that you may be
men of transparent character, and may be blameless,
in preparation for the Day of Christ, being filled with 11
those fruits of righteousness which come through
Jesus Christ—to the glory and praise of God.

The happy Effects of his Imprisonment

Now I would have you know, brethren, 12
that what I have gone through has turned
out to the furtherance of the gospel
rather than otherwise. And thus it has 13
become notorious among all the Imperial Guards
and the people generally that it is for the sake of
Christ that I am a prisoner; and the greater part of 14
the brethren, made confident in the Lord through my
imprisonment, now declare God's word without fear,
more boldly than ever.

Various Motives for preaching Christ

Some indeed actually preach Christ 15
out of envy and contentiousness, but there
are also others who do it from good will.
These latter preach Him from love to me, 16
knowing that I am here for the defence of the gospel ;
while the others proclaim Him from motives of 17
rivalry, and insincerely, supposing that by this they
are embittering my imprisonment.

Paul rejoices that Christ is preached

What does it matter, however ? In 18
any case Christ is preached—either perversely
or in honest truth ; and in that
I rejoice, yes, and will rejoice. For I 19
know that it will result in my salvation through your
prayers and a bountiful supply of the Spirit of Jesus
Christ, in fulfilment of my eager expectation and 20
hope that I shall never have reason to feel ashamed,
but that by my perfect freedom of speech Christ will
be glorified in me, now as always, either by my life
or by my death.

Paul's Conflict of Feeling as to Life and Death

For, with me, to live is Christ and to 21
die is gain. But since to live means a 22
longer stay on earth, that implies more
labour for me—and not unsuccessful
labour ; and which I am to choose I
cannot tell. I am in a dilemma, my earnest desire 23
being to depart and be with Christ, for that is far, far
better. But for your sakes it is more important that 24
I should still remain in the body. I am convinced 25
of this, and I know that I shall remain, and shall go
on working side by side with you all, to promote your

progress and joy in the faith; so that in Christ Jesus 26
you may have additional reason for glorying about me
as the result of my being with you again.

An Exhortation to noble Conduct and dauntless Courage

Only let the lives you live be worthy 27
of the gospel of the Christ, in order that,
whether I come and see you or, being
absent, only hear of you, I may know
that you are standing fast in one spirit
and with one mind, fighting shoulder to shoulder for
the faith of the gospel. Never for a moment quail 28
before your antagonists. Your fearlessness will be
to them a sure token of impending destruction, but
to you it will be a sure token of your salvation—a
token coming from God. For you have had the 29
privilege granted you on behalf of Christ—not only
to believe in Him, but also to suffer on His behalf;
maintaining, as you do, the same kind of conflict 30
that you once saw in me and which you still hear
that I am engaged in.

2

An Appeal for mutual brotherly Love

If then I can appeal to you as the 1
followers of Christ, if there is any persuasive
power in love and any common
sharing of the Spirit, or if any tenderheartedness
and compassion, make my joy complete 2
by being of one mind, united in mutual love, with
harmony of feeling giving your minds to one and
the same object. Do nothing in a spirit of factious- 3
ness or of vainglory, but with humility let every one
regard the rest as being of more account than himself;
each fixing his attention, not simply on his 4
own interests, but also on those of others.

The Humility and Self-Sacrifice of Jesus

Let the very spirit which was in Christ 5
Jesus be in you also. From the begin- 6
ning He had the nature of God. Yet
He did not regard equality with God as
something at which He should grasp.
Nay, He stripped Himself of His glory, and took on 7
Him the nature of a bondservant by becoming a man
like other men. And being recognized as truly 8
human, He humbled Himself and even stooped to

die; and that too a death on the cross. It is because 9
of this also that God has so highly exalted Him, and
has conferred on Him the Name which is supreme
above every other name, in order that in the Name 10
of JESUS every knee should bow, of beings in the
highest heavens, of those on the earth, and of those
in the underworld, and that every tongue should con- 11
fess that JESUS CHRIST is LORD, to the glory of
God the Father.

Salvation to be strenuously worked out

Therefore, my dearly-loved friends, 12
as I have always found you obedient,
labour earnestly with fear and trembling
—not merely as though I were present
with you, but much more now since I am absent
from you—labour earnestly, I say, to make sure of
your own salvation. For it is God Himself whose 13
power creates within you both the desire and the
power to execute His gracious will.

Contentment, Peace, Purity, and Joy

Be ever on your guard against a grudg- 14
ing and contentious spirit, so that you 15
may always prove yourselves to be blame-
less and spotless—irreproachable children
of God in the midst of a crooked and perverse genera-
tion, among whom you are seen as heavenly lights
in the world, holding out to them the word of Life. 16
It will then be my glory on the day of Christ that I
did not run my race in vain nor toil in vain. Nay, 17
even if my life is being poured as a libation upon
the sacrificial offering of your faith, I rejoice, and I
congratulate you all. And I bid you also share my 18
gladness, and congratulate me.

Timothy to be sent to Philippi

But, if the Lord Jesus permits it, I 19
hope before long to send Timothy to
you that I, in turn, may be cheered by
getting news of you. For I have no 20
one like-minded who will cherish a genuine care for
you: everybody concerns himself about his own 21
interests, not about those of Jesus Christ. But you 22
know Timothy's approved worth—how, like a child
working with his father, he has served with me in

furtherance of the gospel. So he it is that I hope 23
to send as soon as ever I see how things go with me;
but trusting, as I do, in the Lord, I believe that I 24
shall myself also come to you before long.

Epaphroditus

Yet I deem it important to send 25
Epaphroditus to you now: he is my
brother and comrade both in labour and
in arms, and is your messenger who has ministered to
my needs. I send him because he is longing for 26
you all, and is distressed at your having heard of his
illness. For it is true that he has been ill, and was 27
apparently at the point of death; but God had pity
on him, and not only on him, but also on me, to save
me from having sorrow upon sorrow. I am there- 28
fore all the more eager to send him, in the hope that
when you see him again you may be glad and I may
have the less sorrow. Receive him therefore with 29
all joy, and hold in honour men like him; because it 30
was for the sake of Christ's work that he came so near
death, hazarding, as he did, his very life in endeavour-
ing to make good any deficiency that there might be
in your service to me.

The comparative Worthlessness of external Privileges

3 Moreover, my brethren, be joyful 1
in the Lord. For me to write to you
the same things as before is not irksome
to me, while so far as you are concerned
it is a safe precaution. Beware of 'the 2
dogs,' the dishonest workmen, the self-
mutilators. For we are the true circumcision—we 3
who render to God a spiritual worship and make our
boast in Christ Jesus and have no confidence in out-
ward ceremonies; although I myself might have 4
some excuse for confidence in outward ceremonies.
If any one else claims a right to trust in them, far
more may I—circumcised, as I was, on the eighth 5
day, a member of the race of Israel and of the tribe
of Benjamin, a Hebrew sprung from Hebrews; as
to the Law, a Pharisee; as to zeal, a persecutor of 6
the Church; as to the righteousness which comes
through Law, blameless.

Paul's Craving for complete Oneness with Christ

Yet all that was gain to me, for Christ's sake I have reckoned as loss. 7
Nay, I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord. For His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may 8
win Christ and be found in Him, not having a righteousness of my own, derived from the Law, but that which arises from faith in Christ—the righteousness which comes from God through faith. 9
I long to know Christ and the power which is in His resurrection, and to share in His sufferings and 10
die even as He died; in the hope that I may attain to the resurrection from the dead. 11

Paul's Prize was still future

I do not say that I have already gained this knowledge or already reached perfection. But I press on, striving to lay hold of that for which I was also laid 12
hold of by Christ Jesus. Brethren, I do not imagine that I have yet laid hold of it. But this one thing I do—forgetting everything which is past and 13
stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenward call in Christ Jesus. 14
Therefore let all of us who are mature believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you. 15
But whatever be the point that we have already reached, let us persevere in the same course. 16

Self-Indulgent Enemies of the Cross

Brethren, vie with one another in imitating me, and carefully observe those who follow the example which we have set 17
you. For there are many whom I have often described to you, and I now even with tears describe them, as being enemies to the cross of 18
Christ. Their end is destruction, their bellies are their God, their glory is in their shame, and their 19
minds are devoted to earthly things. We, however, are free citizens of heaven, and we are waiting with 20

longing expectation for the coming from heaven of
a Saviour, the Lord Jesus Christ, who, in the exer- 21
cise of the power which He has even to subject all
things to Himself, will transform this body of our
humiliation until it resembles the body of His glory.
Therefore, my brethren, dearly loved and longed 1 **4**
for, my joy and crown, so stand firm in the Lord,
my dearly-loved ones.

Euodia and Syntyche

I entreat Euodia, and I entreat Syn- 2
tyche, to be of one mind, as sisters in
Christ. Yes, and I beg you also, my 3
true yoke-fellow, to help these women, for they
shared my toil in connexion with the gospel, together
with Clement and the rest of my fellow labourers,
whose names are recorded in the book of Life.

'Be cheerful, unselfish, calm, prayerful'

Always rejoice in the Lord: I will 4
repeat it, rejoice. Let your forbearing 5
spirit be known to every one: the Lord
is near. Do not be anxious about 6
anything, but by prayer and earnest pleading
together with thanksgiving let your requests be un-
reservedly made known before God. So will the 7
peace of God, which surpasses all power of thought,
be a garrison to guard your hearts and minds in
Christ Jesus.

'Cherish beautiful Thoughts. Live noble Lives'

Finally, brethren, whatever is true, 8
whatever wins respect, whatever is just,
whatever is pure, whatever is lovable,
whatever is of good repute—if there is
any virtue or anything deemed worthy of
praise—cherish the thought of these things. Let 9
all that you learnt and received and heard and saw
in me fashion your conduct; and the God of peace
will be with you.

Personal Thanks for recent Kindness

But I rejoice in the Lord greatly that 10
now at length you have revived your
thoughtfulness for my welfare. Indeed
you have always been thoughtful for me,
although opportunity failed you. I do not refer to 11
this through fear of privation, for I indeed have

learned, whatever be my outward experiences, to
be content. I know both how to live in straitened 12
circumstances and how to live amid abundance. I
am fully initiated into all the secrets both of fulness
and of hunger, of abundance and of want. I have 13
strength for anything through Him who gives me
power.

Sympathy and Service gratefully acknowledged

Yet I thank you for taking your share 14
in my troubles. And you men and 15
women of Philippi also know that at the
first preaching of the gospel, when I had
left Macedonia, no other Church except yourselves
held communication with me about giving and receiving;
because even in Thessalonica you sent 16
several times to minister to my needs. Not that I 17
crave for gifts from you, but I do want to see a rich
harvest of service placed to your account. I have 18
enough of everything—and more than enough. My
wants are fully satisfied now that I have received from
the hands of Epaphroditus the generous gifts which
you sent me: they are a fragrant odour, an acceptable
sacrifice, truly pleasing to God. But my God—so 19
great is His wealth of glory in Christ Jesus—will
fully supply every need of yours. And to our God 20
and Father be the glory for ever and ever! Amen.

A loving Farewell

My greetings in Christ to every saint. 21
The brethren who are with me send
their greetings. All the saints here greet 22
you—especially the members of Caesar's household.

The grace of our Lord Jesus Christ be with your 23
spirit.

THE EPISTLE OF PAUL TO THE COLOSSIANS

Greeting

Paul, by the will of God an Apostle of 1 **1**
Christ Jesus, and Timothy our brother,
to the saints and the believing brethren at Colossae 2
who are in Christ: may grace and peace be granted
to you from God our Father.

Thanksgiving to God for the Colossians

We give thanks to God, the Father of 3
our Lord Jesus Christ, constantly praying
for you as we do, because we have heard 4
of your faith in Christ Jesus, and of the
love which you cherish towards all the saints on 5
account of the hope treasured up for you in heaven.
Of this hope you have already heard in the Word of
the truth of the gospel. For it has reached you, 6
and remains with you, just as it has also spread
through the whole world, yielding fruit there and
increasing. It has done so among you from the day
when first you heard it and came really to know the
grace of God, as you learned it from Epaphras our 7
dearly-loved fellow servant. He is to you a faithful
minister of Christ in our stead, and moreover he 8
has informed us of your love, which is inspired by
the Spirit.

A Prayer for their spiritual Progress

For this reason we also, from the day 9
we first received these tidings, have never
ceased to pray for you and to entreat that
you may be filled with a clear knowledge
of His will accompanied by thorough wisdom and
discernment in spiritual things; so that your lives 10
may be worthy of the Lord and perfectly pleasing to
Him, while you bear fruit in every good work, and
increase in the knowledge of God. Since His power is 11

so glorious, may you be strengthened with strength of every kind, and be prepared for cheerfully enduring all things with patience and long-suffering; and may you give thanks to the Father who has made us fit to receive 12 our share of the inheritance of the saints in Light.

Christ is the 'Image of God' and the Lord of all Creation

It is God who has delivered us out of the 13 dominion of darkness, and has transferred us into the Kingdom of His dearly-loved 14 Son, in whom we have our redemption —the forgiveness of our sins. Christ 15 is the visible representation of the invisible God, the Firstborn of all creation. For in Him was created 16 the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, princedoms, powers—all were created, and exist, through and for Him. And HE IS before all 17 things, and in and through Him the universe is one harmonious whole.

Christ is the divine Head of the Church

Moreover He is the Head of His Body, 18 the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may in all things occupy the foremost place. For it was the Father's gracious 19 will that the whole of the divine perfections should dwell in Him. And God purposed through Him 20 to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross —to reconcile to Himself through Him, I say, things on earth and things in heaven.

The Colossians had found Salvation in Christ

And you, estranged as you once were 21 and even hostile in your minds amidst your evil deeds, He has now, in His 22 human body, reconciled to God by His death, to bring you, holy and faultless and irreproachable, into His presence; if, indeed, 23 you are still firmly holding to faith as your foundation, without ever shifting from your hope that rests on the gospel that you have heard, which has been proclaimed among the whole creation under heaven, of which I Paul became a minister.

The Sufferings and Earnestness of the Apostle to the Gentiles

Now I can find joy amid my sufferings 24
for you, and I fill up in my own person
whatever is lacking in Christ's afflictions
on behalf of His Body, the Church. I 25
have been appointed to serve the Church
in the position of responsibility entrusted
to me by God for your benefit, so that I may fully
deliver God's Word—the truth which has been kept 26
secret from all ages and generations, but has now been
revealed to His saints, to whom it was His will to 27
make known how vast a wealth of glory for the
Gentile world is implied in this truth—the truth that
Christ is in you, the hope of glory. Him we 28
preach, admonishing every one and instructing every
one, as wisely as we can, so that we may bring every
one into God's presence, made perfect through
Christ. To this end, like an eager wrestler, I exert 29
all my strength in reliance upon the power of Him
who is mightily at work within me.

Paul's strenuous Efforts for the Welfare of the Colossians

For I would have you know in how 1 **2**
severe a struggle I am engaged on behalf
of you and the brethren in Laodicea and
of all who have not known me personally,
in order that their hearts may be cheered, 2
they themselves being welded together in
love and advancing towards an abounding wealth of
understanding, even to the knowledge of the secret
of God. In Him all the treasures of wisdom and 3
knowledge are stored up, hidden from view.

His loving Anxiety on their Behalf

I say this to prevent your being misled 4
by any one's plausible sophistry. For 5
although I am absent from you in body,
yet in spirit I am present with you, and
am delighted to witness your good discipline and the
solid front presented by your faith in Christ.

His Eagerness for their spiritual Progress

As therefore you have received the 6
Christ, even Jesus our Lord, live and act
in vital union with Him; having the roots 7
of your being firmly planted in Him, and
continually building yourselves up in

Him, and always being increasingly confirmed in the
faith as you were taught it, and abounding in it with
thanksgiving.

Christ's full Divinity re-asserted

Take care lest there be any one who 8
leads you away as prisoners by means of
his philosophy and idle fancies, following
human traditions and the world's crude
notions instead of following Christ. For it is in Christ 9
that the fulness of God's nature dwells embodied, and 10
in Him you are made complete, and He is the Lord
of all princes and rulers. In Him also you were 11
circumcised with a circumcision not performed by
hand, when you threw off your sinful nature in the
circumcision of Christ; having been buried with 12
Him in your baptism, in which you were also raised
with Him through faith produced within you by
God, who raised Him from among the dead.

Christ's atoning Work and Victory over all Evil

And to you—dead as you once were in 13
your transgressions and in the uncircum-
cision of your natural state—He has
nevertheless given you Life with Him,
having forgiven us all our transgressions.
The bond, with its requirements, which was in force 14
against us and was hostile to us, He cancelled and
cleared it out of the way, nailing it to His Cross.
And the hostile princes and rulers He stripped off 15
from Himself, and boldly displayed them as His
conquests, when by the Cross He triumphed over
them.

No Roo left for Jewish Observances or angelic Mediation

Therefore suffer no one to sit in judge- 16
ment on you as to eating or drinking or
with regard to a festival, a new moon, or a
Sabbath. These were a shadow of things 17
that were to come, but the substance
belongs to Christ. Let no one defraud 18
you of your prize, priding himself on his humility
and on his worship of the angels, and taking his
stand on the visions he has seen, and idly puffed up
with his unspiritual thoughts. Such a one does not 19
keep his hold upon Christ, the Head, from whom

the Body, in all its parts nourished and strengthened by its points of contact and its connexions, grows with a divine growth.

Obedience to outward Rules may leave Sin and Self unconquered

If you have died with Christ and have 20
escaped from the world's rudimentary notions, why, as though your life still belonged to the world, do you submit
to such precepts as, 'Do not handle this'; 21
'Do not taste that'; 'Do not touch
that other thing'—referring to things which are all 22
intended to be used up and to perish—in obedience to
mere human injunctions and teachings? These rules 23
have indeed an appearance of wisdom, where there is self-imposed worship and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures.

Union with the risen and glorified Christ

3 If, however, you have risen with Christ, 1
seek the things that are above, where Christ is, enthroned at God's right hand.
Give your minds to the things that are 2
above, not to the things that are on the earth. For 3
you have died, and your life is hidden with Christ in
God. When Christ appears—He is our true Life— 4
then you also will appear with Him in glory.

Moral Results of Union with Christ

Therefore put to death your earthward 5
inclinations—fornication, impurity, sensual passion, unholy desire, and all greed,
for that is a form of idolatry. It is on 6
account of these very sins that God's wrath is
coming, and you also were once addicted to them, 7
while you were living under their power.

Evil Habits must give Place to a new Nature

But now you must rid yourselves of 8
every kind of sin—angry and passionate outbreaks, ill-will, evil speaking, foul-mouthed abuse—so that these may never
soil your lips. Do not lie to one another, for you 9
have stripped off the old self with its doings, and 10
have clothed yourselves with the new self, which is being remoulded into full knowledge so as to become

like Him who created it. In that new creation there 11
can be neither Greek nor Jew, circumcision nor
uncircumcision, barbarian, Scythian, slave nor free
man, but Christ is all and in all.

All Christlike Qualities to be appropriated

Clothe yourselves therefore, as saints 12
holy and dearly loved, with tender-heartedness, kindness, lowliness of mind,
meekness and long-suffering; bearing 13
with one another, and readily forgiving each other, if
any one has a grievance against another. Just as the
Lord has forgiven you, you also must forgive. And 14
over all these put on love, which is the perfect bond
of union; and let the peace which Christ gives settle 15
all questionings in your hearts, to which peace indeed
you were called as belonging to His one Body; and
be thankful.

The Principles which are to regulate Conduct

Let the word of Christ remain as a 16
rich treasure in your hearts. In all
wisdom teach and admonish one another
with psalms, hymns, and spiritual songs,
and sing with grace in your hearts to God.
And whatever you do, in word or in deed, do everything 17
in the name of the Lord Jesus, and through
Him give thanks to God the Father.

Wives, Husbands, Children, Parents, Slaves, Masters

Married women, be submissive to your 18
husbands, as is fitting in the Lord.
Married men, be affectionate to your 19
wives, and do not treat them harshly.
Children, be obedient to your parents in 20
everything; for that is well-pleasing in the
Lord. Fathers, do not fret and harass your children, 21
or you may make them sullen and morose. Slaves, 22
be obedient in everything to your earthly masters;
not with acts of eye-service, as aiming only to please
men, but with simplicity of purpose, because you
fear the Lord. Whatever you are doing, let your 23
hearts be in your work, as a thing done for the Lord
and not for men. For you know that it is from the 24
Lord you will receive the inheritance as your reward.
Christ is the Master whose bondservants you are.

The man who perpetrates a wrong will find the 25
wrong repaid to him: with God there are no merely
earthly distinctions. Masters, deal justly and equit- 1 **4**
ably with your slaves, knowing that you too have a
Master in heaven.

Prayerfulness and Discretion urged

Be earnest and unwearied in prayer, 2
being intent on it and on your giving
of thanks. And pray at the same time 3
for us also, that God may open for us a
door for preaching, for us to tell the truth concern-
ing Christ for the sake of which I am even a prisoner.
Then I shall proclaim it fully, as it is my duty to 4
do. Behave wisely in relation to the outside world, 5
seizing your opportunities. Let your language be 6
always seasoned with the salt of grace, so that you
may know how to give every man a fitting answer.

Tychicus and Onesimus

Tychicus, our much-loved brother, a 7
trusty assistant and fellow servant with
us in the Lord's work, will give you
every information about me. And for this very pur- 8
pose I send him to you that you may know how
we are faring; and that he may cheer your hearts.
And with him I send our dear and trusty brother 9
Onesimus, who is one of yourselves. They will
inform you of everything here.

Aristarchus, Mark, and Jesus Justus

Aristarchus my fellow prisoner sends 10
greeting to you, and so does Mark the
cousin of Barnabas. You have received
instructions as to him; if he comes to
you, give him a welcome. Jesus, called Justus, also 11
sends greeting. These three are Jewish converts.
They alone among such have worked loyally with me
for the Kingdom of God: they are men who have
been a comfort to me.

Epaphras, Luke, and Demas

Epaphras, who is one of yourselves, a 12
bondservant of Jesus Christ, sends greet-
ing to you, always wrestling on your
behalf in his prayers, that you may stand
firm, as men of ripe character and of clear con-
viction as to everything which is God's will. For I 13

can bear witness to the deep interest he takes in you
and in the brethren at Laodicea and in those at
Hierapolis. Luke, the dearly-loved physician, 14
salutes you, and so does Demas.

The Church in Laodicea

Greetings to the brethren at Laodicea, 15
especially to Nymphas, and to the Church
that meets at their house. And when 16
this Letter has been read among you, let it be read
also in the Church of the Laodiceans, and you in turn
must read the one I am sending to Laodicea. And 17
tell Archippus to discharge carefully the duties devolving upon him as a servant of the Lord.

Autograph Conclusion

I Paul add with my own hand this final 18
greeting. Be mindful of me in my imprisonment. Grace be with you

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

Introduction

Greeting

Paul, Silvanus, and Timothy, to the 1
Church of the Thessalonians which is in
God the Father and the Lord Jesus Christ: grace
to you and peace.

Reasons for Gratitude and Thanksgiving

We give thanks to God continually 2
because of you all, while we make mention
of you in our prayers. For we 3
never fail to remember your works of
faith and labours of love and patient hope in our Lord
Jesus Christ as before our God and Father; knowing 4
as we do, brethren beloved by God, that He has
chosen you, since our gospel did not come to you 5
in words only, but also with power and with the Holy
Spirit and with great conviction. You know indeed
the sort of men we became among you for your sakes.
And you followed our example and the Lord's, after 6
receiving the word amid severe affliction with the
joy which the Holy Spirit gives, so that you became 7
a pattern to all the believers in Macedonia and
Greece.

For from you the word of the Lord has sounded 8
forth not only in Macedonia and Greece; but everywhere
your faith in God has become known, so that
we have no need to say one word. Of their own 9
accord people report the visit we made to you, and
how you turned from your idols to God, to serve
a living and true God, and to await the return 10
from heaven of His Son, whom He raised from the
dead—Jesus, our deliverer from God's coming
wrath.

The Apostles and their Converts.

The Preaching of the Apostles in Thessalonica

2 1 You yourselves, brethren, know that our visit to you did not prove useless. 2 But, as you are aware, after we had already met with suffering and outrage at Philippi, we found courage in our God to tell you amid much opposition the gospel of God. 3 Our appeal does not rest on delusion, nor on uncleanness, and does not deal in fraud. 4 But as God approved us to entrust us with the gospel, so in what we say we seek to please not men but God, who tests our hearts.

Their Conduct while there

5 As you know, we have never used the language of flattery or pretexts for enriching ourselves: God is our witness. 6 Nor did we seek glory from men either from you or any other, although we might have stood on our dignity as Apostles of Christ. 7 Rather we showed ourselves gentle when among you as a nursing mother cherishing her own children. 8 With this tender regard for you, we were ready to impart to you not only the gospel of God, but our very lives also, because you had become very dear to us.

9 For you remember, brethren, our labour and toil: how working night and day so as not to become a burden to any of you, we proclaimed to you the gospel of God. 10 You are witnesses—and God is witness—how holy and upright and blameless our dealings with you believers were. 11 For you know that we acted towards every one of you as a father towards his own children, encouraging and cheering you, 12 and adjuring you to live lives worthy of the God who invites you to share His own Kingdom and glory.

The Thessalonians' brave Endurance of Persecution

13 For this reason we too render unceasing thanks to God, that, when you received the word of God which you heard from us, you embraced it, not as men's word, but as—what it really is—God's word, which also is at work in you who

believe. For you, brethren, followed the example 14
of the Churches of God in Christ Jesus which are
in Judaea; seeing that you endured the same ill-treatment
from your own countrymen as they did
from the Jews, who killed both the Lord Jesus and 15
the Prophets, and drove us out; these men are displeasing
to God, and enemies of all mankind; for 16
they try to prevent our preaching to the Gentiles
that they may be saved. They thus continually fill
up the measure of their sins, and God's anger has
overtaken them to the utmost.

Paul's loving Interest in his Readers

But we, brethren, having been for a 17
short time taken from you—in person,
not in spirit—endeavoured all the more
with intense longing to see you face to
face. And so we wanted to come to you—I Paul 18
again and again—but Satan hindered us. For what 19
is our hope or joy, or the crown of which we boast?
Is it not you yourselves in the presence of our Lord
Jesus at His Coming? Yes, you are our glory and 20
our joy.

3

The sending of Timothy to Thessalonica

So when we could endure it no longer, 1
we decided to remain behind in Athens
alone; and we sent Timothy our brother 2
and God's minister in Christ's gospel,
that He might strengthen you and encourage you in
your faith; so that none of you might be perturbed 3
by these trials: for you yourselves know that they
are our appointed lot. Even when we were with you, 4
we forewarned you that we were soon to suffer
affliction; and this has actually happened, as you
know. For this reason I too, when I could no longer 5
endure it, sent to learn about your faith, lest perhaps
the Tempter had tempted you, and our labour should
prove to no purpose.

The Report brought back by Timothy

But now that Timothy has come back 6
to us from you, and has brought us the
good news of your faith and love, and that
you cherish a constant and affectionate
recollection of us, longing to see us as we also long

to see you—for this reason in all our distress and 7
trial we have been comforted about you, brethren,
through your faith. For now we live indeed, if you 8
stand fast in the Lord.

Paul's intense Gratitude to God

What thanksgiving indeed can we offer 9
to God on your behalf in return for all
the joy which we feel before our God
for you, while night and day with intense 10
earnestness we pray that we may see your faces, and
make good whatever may be lacking in your faith ?

The Apostle's Prayer for his Readers

But may our God and Father Himself 11
and our Lord Jesus guide our way to you ;
and may the Lord make you increase and 12
overflow in love to one another and to
all men, as we do to you. Thus He will confirm 13
your hearts blameless in holiness in the presence of
our God and Father at the Coming of our Lord Jesus
with all His holy ones.

Practical Exhortations.

Lessons in the Christian Life

Further, brethren, we beg and exhort 1 **4**
you in the name of the Lord Jesus, as
you learnt from us how you ought to
live so as to please God, as indeed you do
live, so to do even more thoroughly. For you know 2
the commands which we gave you by the authority
of the Lord Jesus.

Moral Purity

It is God's will that you be pure, that 3
you abstain from fornication ; that each 4
of you shall know how to procure himself
a wife in purity and honour, not in lustful passion 5
like the Gentiles who have no knowledge of God ;
and that in this matter there be no trespass on a 6
brother's rights and no overreaching him. For the
Lord is an avenger in all such cases, as we have
already taught you and solemnly warned you. God 7
has not called us to uncleanness, but to purity.
Therefore he who disregards this disregards not man 8
but God, who puts His Holy Spirit into your hearts.

Brotherly Love and honest Work

But about love for the brotherhood 9
it is unnecessary to write to you, for you
yourselves have been taught by God to
love one another; and indeed you do love 10
all the brethren throughout Macedonia. We exhort 11
you, brethren, to do so more and more, and make
a quiet life your ambition, and to mind your own
business and work with your hands, as we bade you
to do; so as to bear yourselves becomingly towards 12
outsiders, and to be independent.

The Re-appearing of the Lord Jesus

The Christian Dead are under no Disadvantage

Now, concerning those who fall asleep 13
we would not have you ignorant,
brethren, lest you should mourn, as do
the rest who have no hope. For if we 14
believe that Jesus died and rose again,
in the same way also through Jesus God
will bring with Him those who have fallen asleep.
And this we declare to you on the Lord's own 15
word—that we who are alive and survive until the
Coming of the Lord will have no advantage over
those who have fallen asleep. For the Lord Himself 16
will come down from heaven with a loud summons,
with the voice of an archangel, and with the trumpet
of God, and the dead in Christ will rise first. After- 17
wards we who are alive and survive will be caught
up along with them in the clouds to meet the Lord in
the air. And so we shall be with the Lord for ever.
Therefore encourage one another with these words. 18

The exact Date of the Lord's Coming unknown

But as for times and dates it is un- 1 **5**
necessary that anything be written to you.
For you yourselves know perfectly well 2
that the day of the Lord comes like a
thief in the night. While they are saying 3
'Peace and safety,' then, in a moment, destruction
falls upon them, like birth-pains on a woman who is
with child; and escape there is none. But you, 4
brethren, are not in darkness, that the day should

surprise you like a thief; for all of you are sons of 5
light and sons of day. We belong neither to night
nor to darkness.

The Need of a vigilant and sober Life

So then let us not sleep like the rest, 6
but let us keep awake and be sober. For 7
those who sleep, sleep at night, and those
who get drunk, are drunk at night. But 8
let us, since we belong to the day, be sober, putting
on the breast-plate of faith and love, and for a helmet
the hope of salvation. God has not destined us 9
to incur His anger, but to obtain salvation through
our Lord Jesus Christ; who died for us, so that 10
whether we are awake or sleeping we may share His
life. Therefore encourage one another, building 11
each other up, as in fact you do.

Conclusion

Various Exhortations

Now we beg you, brethren, to respect 12
those who labour among you and preside over you in the Lord and counsel
you, and to hold them in the most affectionate esteem 13
for their work's sake. Be at peace among yourselves.

And we exhort you, brethren, admonish the unruly, 14
encourage the faint-hearted, sustain the weak, and
keep your temper with all men.

See to it that no one repays another with evil for 15
evil; but always aim at doing good both to one another
and to all the world.

Be always joyful. Be unceasing in prayer. 16, 17
Always be thankful; for this is God's will concern- 18
ing you in Christ Jesus. Do not quench the Spirit. 19
Do not depreciate prophetic revelations; but test 20, 21
them all, and hold fast to the good. Keep yourselves 22
aloof from every form of evil.

And may the God of peace Himself make you 23
entirely holy; and may your spirits, souls, and bodies
be preserved complete and be found blameless at the
Coming of our Lord Jesus Christ. Faithful is He 24
who calls you, and He will also accomplish it.

Farewell

Brethren, pray for us. Greet all the 25, 26
brethren with a holy kiss. I charge you 27
in the Lord's name to have this letter read to all the
brethren.

The grace of our Lord Jesus Christ be with you. 28

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

Introduction

1

Greeting

Paul, Silvanus, and Timothy, to the 1
Church of the Thessalonians in God
our Father and the Lord Jesus Christ: grace to 2
you and peace from God our Father and the Lord
Jesus Christ.

Reasons for Gratitude and Thanksgiving

We owe unceasing thanks to God on 3
your behalf, brethren. They are due
because your faith grows beyond measure,
and the love of all of you, without exception,
one to another goes on increasing, so that we 4
ourselves make you our boast among the Churches
of God because of your patience and faith amid all
the persecutions and afflictions which you are enduring.
For these are a plain token of God's righteous 5
judgement, which designs that you should be found

The Coming of Christ as Vindicator and Judge

worthy of the Kingdom of God, for the
sake of which, indeed, you are sufferers;
since it is a righteous thing for Him to 6
requite with affliction those who afflict
you; and to recompense with rest you who suffer 7
affliction—rest with us at the revelation of the Lord
Jesus from heaven with the angels of His power. He 8
will come in flames of fire to take vengeance on those
who do not acknowledge God and do not obey the
gospel of our Lord Jesus. They will pay the 9
penalty of eternal destruction, away from the presence
of the Lord and from the glory of His might, when 10
He comes to be glorified in His saints and to be
wondered at in all who have believed (for our testimony
to you was believed) on that Day.

The Apostle's Prayer for his Readers

It is with this in view also that we con- 11
tinually pray for you, that our God will
count you worthy of His call, and by His
power accomplish every desire for good-
ness and every work of faith; in order that the 12
name of our Lord Jesus may be glorified in you, and
you in Him, according to the grace of our God and
the Lord Jesus Christ!

The Re-appearing of the Lord Jesus

Events which were to precede Christ's Return

Now with respect to the Coming of 1 2
our Lord Jesus Christ and our gathering
to meet Him, we entreat you, brethren, 2
not readily to become unsettled in mind
or troubled, either by any spiritual revela-
tion or by any word or letter alleged to come through
us, to the effect that the day of the Lord is already
here. Let no one in any way deceive you, for it 3
cannot come unless the apostasy comes first, and the
appearing of the man of sin, the son of perdition,
who sets himself against and exalts himself above 4
every so-called god or object of worship, and goes
the length of taking his seat in the temple of God,
giving it out that he himself is God.

The coming Destruction of the Lawless one

Do you not remember that while I 5
was still with you, I told you this? And 6
now you know what restrains him, that
he may be revealed only at his appointed
time. For lawlessness is already at work in secret; 7
but in secret only until the man who now restrains it 8
is removed, and then the lawless one will be revealed,
whom the Lord Jesus will slay with the breath of
His mouth, and overwhelm by the Manifestation of
His Presence.

An Outbreak of awful Wickedness

The appearing of the lawless one will 9
be attended by all sorts of miracles and
signs and delusive marvels—for so Satan
works—and by every kind of wicked 10
deception for those who, because they did not enter-

tain the love of the truth so that they might be saved,
are on the way to perdition. And for this reason 11
God sends them a fatal delusion that they may
believe that lie ; in order that all may be judged who 12
have refused to believe the truth and have taken
pleasure in unrighteousness.

Thanksgiving and Exhortations

Renewed Thanksgiving

But from us thanks are always due to 13
God on your behalf, brethren whom the
Lord loves, because God from the beginning
has chosen you for salvation through
the Spirit's sanctifying influence and your belief in
the truth. To this He has called you by our gospel, 14
so that you may attain to the glory of our Lord Jesus
Christ.

An Exhortation and a Prayer

So then, brethren, stand firm, and hold 15
fast to the teachings which you have
received from us, whether by word of
mouth or by letter. And may our Lord 16
Jesus Christ Himself, and God our Father who has
loved us and has given us in His grace eternal consolation
and good hope, comfort your hearts and make 17
you steadfast in every good work and word.

A Request for Prayer

Moreover, brethren, pray for us, that the 1 **3**
Lord's word may spread rapidly and be
extolled, as it was among you; and that 2
we may be delivered from perverse and wicked men.
It is not everybody who has faith ; but the Lord is 3
faithful, and He will make you stedfast and will
guard you from the evil one. And we have confidence 4
in you in the Lord, that you are doing and will
do what we command. And may the Lord guide 5
your hearts into the love of God and into the patience
of Christ !

The Duty of quiet, honest Work

But in the name of the Lord we command 6
you, brethren, to stand aloof from
every brother whose life is disorderly
and not in accordance with the teaching

which you received from us. You yourselves know 7
that it is your duty to follow our example. There
was no disorder in our life among you, nor did we get 8
bread to eat from any one without paying for it, but
by labour and toil, working night and day in order
not to be a burden to any of you. Not that we have 9
not a right to such support, but it was in order to set
you an example—for you to imitate us. Even when 10
we were with you, we gave you this injunction : ‘ If
a man does not choose to work, neither shall he eat.’

For we hear that there are some of you who live dis- 11
orderly lives and are mere idle busybodies. Persons 12
of that sort we call upon and command in the Lord
Jesus Christ to work quietly and eat their own bread.

But you, brethren, must not grow weary in doing 13
right. If any one refuses to obey these our written 14
instructions, mark that man and hold no communica-
tion with him ; so that he may be ashamed. And 15
yet do not regard him as an enemy, but caution him
as a brother. And may the Lord of peace Himself 16
continually grant you peace in every way. The
Lord be with you all.

Conclusion

Farewell Blessing

I Paul add a greeting with my own 17
hand, which is the credential in every
letter of mine. This is my handwriting.
The grace of our Lord Jesus Christ be with you all.

THE FIRST EPISTLE OF PAUL TO TIMOTHY

Greeting

Paul, an Apostle of Christ Jesus by 1 **1**
command of God our Saviour and Christ
Jesus our hope, to Timothy, my true son in the
faith : grace, mercy, and peace from God the Father 2
and Christ Jesus our Lord.

Timothy's special Work in Ephesus

When I was on my journey to Macedonia 3
I begged you to remain on in
Ephesus that you might caution certain
persons against erroneous teaching and 4
attention to mere fables and endless genealogies,
such as foster discussions rather than acceptance
in faith of God's provision for salvation. Do so
still.

Teachers who were false to Christian Truth

The object to be secured by such 5
caution is the love which springs from a
pure heart, a clear conscience, and a
sincere faith. From these some have 6
deviated, and have lost their way in
empty reasoning. They are ambitious to be teachers 7
of the Law, although they do not understand either
their own words or the things about which they make
their confident assertions.

The real Purpose of the Law

Now we know that the Law is good, 8
if a man uses it in a lawful way, and
remembers that a law is not enacted for 9
a righteous man, but for the lawless and
rebellious, the irreligious and sinful, the godless and
profane—for those who strike their fathers or their
mothers, for murderers, the licentious, sodomites, 10
slave-dealers, liars, and false witnesses ; and for
whatever else is opposed to the wholesome teaching

of the glorious gospel of the blessed God with which 11
I have been entrusted.

The wonderful Mercy shown to Paul himself

I am thankful to Christ Jesus our Lord 12
who gave me the needful strength—
because He has judged me faithful and
has put me into His service, though I 13
was previously guilty of blasphemy and persecution
and wanton outrage. Yet mercy was shown me,
because I had acted ignorantly, in unbelief; and 14
the grace of our Lord was more than abundant,
evoking faith and the love which centres in Christ
Jesus.

Why so great a Sinner was forgiven

True is the saying, and deserving 15
of universal acceptance, that Christ Jesus
came into the world to save sinners;
among whom I am foremost. But mercy 16
was shown me in order that in me as the foremost
Christ Jesus might display the fulness of His
patience as a striking example for those who would
afterwards rest their faith on Him with a view to
eternal Life.

An Outburst of Praise

Now to the immortal, invisible and 17
eternal King, who alone is God, be
honour and glory for ever and ever!
Amen.

Timothy exhorted and warned

This is the charge which I entrust to 18
you, my son Timothy, in accordance
with the prophecies formerly uttered
concerning you, that being equipped
with them you may fight the good fight, holding fast 19
to faith and a clear conscience. This some have cast
aside and have made shipwreck of their faith: among 20
these are Hymenaeus and Alexander, whom I have
delivered to Satan that they may be taught not to
blaspheme.

The Church is to pray for all the World

I exhort then, first of all, that suppli- 1 2
cations, prayers, petitions, and thanks-
givings be offered on behalf of all men;
including kings and all who are in high 2
station, that we may live peaceful and tranquil lives

with all godliness and in good repute. This is 3
right and pleasing in the sight of God our Saviour,
who wishes all mankind to be saved and to come to a 4
knowledge of the truth. For there is one God and 5
one Mediator between God and men—Christ Jesus,
Himself man; who gave Himself as a ransom for 6
all—a fact testified to at its own appointed time.
Of this fact I have been made a herald and an Apostle 7
(I speak the truth: it is not fiction), a teacher of the
Gentiles in faith and truth.

Men were to lead in Prayer; Women to dress modestly

So then, I would have the men in every 8
place of worship pray, lifting to God holy
hands without anger or strife; and I 9
would have the women dress becomingly,
with modesty and sobriety, not with
plaited hair or gold or pearls or costly
clothes, but—as befits women making a claim to 10
godliness—with the ornament of good works.

Woman's Subordination to Man

A woman should learn in silence with 11
entire submissiveness. I do not permit 12
a woman to teach, nor to have authority
over a man, but she must remain silent.
For Adam was formed first and then Eve; Adam 13, 14
was not deceived, but his wife was thoroughly
deceived, and became involved in transgression.
Yet a woman will be saved through child-bearing if 15
they continue in faith and love and holiness, with
self-restraint.

The Qualifications of a Christian Minister

True is the saying, 'If any one is 1 **3**
eager for the office of bishop, he desires
a noble work.' A bishop then must be 2
irreproachable, the husband of one wife,
temperate, sober-minded, well-behaved, hospitable,
and with a gift for teaching; not a hard drinker nor 3
given to blows, but gentle, not pugnacious; nor
fond of money; one who manages his own household 4
well, keeping his children under control with true
dignity. If a man does not know how to manage 5
his own household, how shall he take care of the
Church of God? He ought not to be a new con- 6

vert, for fear he should be blinded with pride and come under the same condemnation as the Devil. It is needful also that he bear a good character with 7 people outside the Church, lest he fall into reproach or a snare of the Devil.

The Qualifications of Deacons and their Wives

Deacons, in the same way, must be 8 men of serious demeanour, not double-tongued, nor addicted to much wine, nor greedy of base gain, but holding the 9 mysterious truths of the faith with a clear conscience. And these, too, must undergo probation, and then, if 10 they are of unblemished character, let them serve as deacons. Women, in the same way, must be serious- 11 minded, not slanderers, but in every way temperate and trustworthy.

Let a deacon be the husband of one wife, and rule 12 his children and his own household well. For those 13 who have filled the deacon's office well gain for themselves an honourable standing, and acquire great boldness of speech in their faith in Christ Jesus.

The Church of the ever-living God

All this I write to you, though I am 14 hoping before long to come to see you. But, for fear I may be hindered, I now 15 write, so that you may know how to behave in God's household, which is the Church of the living God, the pillar and buttress of the truth. And beyond controversy, great is the mystery of our 16 religion—He who appeared in the flesh, was proved righteous by the Spirit, was seen by angels and proclaimed among Gentile nations, was believed on in the world, and received up into glory.

False Teachers on the Subjects of Marriage and Food

Now the Spirit expressly declares that 1 4 in later times some will fall away from the faith, giving heed to deceiving spirits and the teachings of demons; and this 2 through the hypocrisy of men who teach falsely and have their own consciences seared as with a hot iron, forbidding people to marry, 3 and insisting on abstinence from foods which God has created to be partaken of with thankfulness by

those who believe and know the truth. For every- 4
thing that God has created is good ; and nothing is
to be rejected, if only it is received with thanksgiving :
it is made holy by the word of God and by prayer. 5

Error to be faithfully rebuked

If you put this to the brethren, you 6
will be a good servant of Christ Jesus,
nourished on the lessons of the faith and
of the good teaching which you have
faithfully followed. But profane stories, fit only 7
for old women, have nothing to do with.

Timothy urged to exercise spiritual Self-discipline

Train yourself for godliness. Exer- 8
cise for the body is not useless, but
godliness is useful in every respect,
possessing the promise of the present
and the future life. Faithful is this 9
saying and deserving of universal accept-
ance : and this is the motive of our toiling and 10
wrestling, that we have our hopes fixed on the
living God, who is the Saviour of all mankind and
especially of believers.

Noble Conduct and untiring Zeal needful

Command this and teach this. Let 11, 12
no one think slightingly of you because
you are a young man ; but in speech,
conduct, love, faith, and purity, be an
example to your fellow Christians. Till I come, 13
pay attention to public reading, exhortation, and
teaching. Do not neglect the gifts with which you 14
are endowed, which were conferred on you by
prophetic indication when the hands of the elders
were placed upon you. Practise these duties and be 15
absorbed in them ; so that your progress in them
may be evident to all. Take pains with yourself 16
and your teaching. Persevere in these things ; for
by doing this you will secure your own and your
hearers' salvation.

Gentleness in Rebuke

Never administer a sharp reprimand 1 5
to an older man, but entreat him as if he
were your father, and the younger men
as brothers ; the elder women too as mothers, and 2
the younger women as sisters, with perfect modesty.

Directions as to widowed Women

Relieve widows who are really in need. 3
But if a widow has children or grand- 4
children, let these learn first to show their filial piety at home and to make requital to their parents; for this is acceptable in the sight
of God. A widow who is really such, even though 5
desolate, has her hopes fixed on God, and continues at
her supplications and prayers night and day; but 6
a pleasure-loving widow is dead even while still
alive. Press these facts upon them, so that they may 7
live lives free from reproach. If a man makes no pro- 8
vision for his own relations, and especially for his own household, he has disowned the faith and is behaving worse than an unbeliever.

No widow is to be put on the roll who is under 9
sixty years of age. She must have been the wife 10
of but one man, and well reported of for good deeds, as having brought up children, exercised hospitality, washed the feet of the saints, given relief to the distressed, and devoted herself to good works of every kind.

But younger widows you must not enrol; for as 11
soon as their affections stray wantonly from Christ,
they want to marry, and they incur the censure of 12
having broken their first plighted faith. And at 13
the same time they also learn to be idle as they go round from house to house; and they are not only idle, but are gossips also and busybodies, speaking of things that ought not to be spoken of.

Unmarried Women

I would therefore have the younger 14
women marry, bear children, manage the house, and furnish the adversary
with no excuse for slander. For already some of 15
them have gone astray, following Satan. If a 16
believing woman has widows dependent on her, she should relieve them, and save the Church from being burdened—so that the Church may relieve the widows who are really in need.

Elders

Let the Elders who preside well be 17
held worthy of double honour, especially

those who labour in preaching and teaching. For 18
the Scripture says, ' YOU ARE NOT TO MUZZLE THE
OX WHILE IT IS TREADING OUT THE GRAIN ' (Deut.
xxv. 4); and the workman deserves his pay.

Never entertain an accusation against an Elder 19
except on the evidence of two or three witnesses.
Those who persist in sin rebuke in the presence of 20
all, so that the rest also may be afraid to sin.

A solemn Appeal, and personal Advice

I solemnly call upon you, in the 21
presence of God and of Christ Jesus and
of the elect angels, to carry out these
instructions without prejudice, and to
do nothing from partiality. Do not lay hands upon 22
any one hastily; and do not be a partaker in the sins
of others; keep yourself pure. (No longer be a 23
water-drinker; but take a little wine for the sake of
your stomach and your frequent ailments.)

Helps and Hindrances to a true Estimate of Character

The sins of some men are obvious, 24
going before them to judgement, but
the sins of others follow after them. So 25
also the right actions of some are
obvious, and those that are not cannot
remain for ever hidden.

Slaves

Let all who are under the yoke of 1 **6**
slavery hold their own masters to be
deserving of all honour, so that the name of God and
the teaching may not be spoken against. And those 2
who have believing masters should not be wanting
in respect towards them because they are brethren,
but should serve them all the more, because those
who profit by the service are believers and beloved.

False Teaching and its Results

Thus teach and exhort. If any one 3
teaches differently, and refuses assent to
the wholesome instructions of our Lord
Jesus Christ and the teaching that
harmonizes with true godliness, he is blinded with 4
conceit and really knows nothing, but is crazy with
discussions and controversies about words which
give rise to envy, quarrellings, revilings, ill-natured
suspicions, and persistent wranglings on the part of 5

people perverted in mind and so deprived of the truth, who imagine that godliness means gain.

A Warning against Greed

Godliness is indeed great gain when 6
accompanied by contentment; for we 7
brought nothing into the world, nor can
we carry anything out of it; and if we 8
have food and clothing, with these we should be
satisfied. But people who want to be rich fall into 9
temptation and a snare, and into many unwise
and pernicious cravings, which sink mankind in
destruction and ruin. From love of money all 10
sorts of evils arise; and some have so hankered
after money that they have gone astray from the
faith and have caused themselves many pangs of
sorrow.

A stirring Appeal

But you, O man of God, must flee from 11
these things, and strive for uprightness, godliness, faith, love, fortitude,
and gentleness. Struggle your hardest in the 12
good contest for the faith; seize hold of eternal
Life, to which you were called; you made the good
confession before many witnesses. I charge you— 13
in the presence of God who gives life to all, and of
Christ Jesus who at the bar of Pontius Pilate made
the noble confession—that you keep God's com- 14
mandment stainlessly and without reproach till the
Appearing of our Lord Jesus Christ: this will be 15
brought about at its appointed time by the blessed
and only Sovereign, the King of kings and Lord of
lords; who alone possesses immortality, and who 16
dwells in unapproachable light, and whom no man
has seen or can see. To Him be eternal honour and
power! Amen.

An Exhortation to the Rich

Impress on those who are rich in the 17
present world that they must not be
haughty or set their hopes on an uncertain thing like riches, but on God
who provides us richly with all things for our enjoy-
ment. They must be beneficent, rich in good deeds, 18
open-handed, and liberal; storing up for themselves 19

what shall form a solid foundation for the future, that they may lay hold of the Life which is life indeed.

Conclusion and Blessing

O Timothy, guard the truths entrusted 20
to you, shunning irreligious and frivolous
talk, and objections from what is falsely
called 'knowledge'; which some have claimed to 21
possess and they have missed the true faith.

Grace be with you all.

THE SECOND EPISTLE OF PAUL TO TIMOTHY

Greeting

Paul, by the will of God an Apostle 1 1
of Christ Jesus, to proclaim the promise
of the Life which is in Christ Jesus, to Timothy
my beloved child: grace, mercy, and peace from 2
God the Father and Christ Jesus our Lord.

An Expression of Gratitude

I thank God, whom I serve with a pure 3
conscience, as my fathers did, that night
and day I unceasingly remember you
in my prayers, and, ever mindful of 4
your tears, I long to see you, that I may be filled with 5
joy. For I recall the sincere faith which is in you—a
faith which dwelt first in your grandmother Lois and
your mother Eunice, and, I am convinced, dwells
in you also.

An Exhortation to fresh Zeal

For this reason let me remind you to 6
rekindle God's gift, which is yours through
the laying on of my hands. For the 7
spirit which God has given us is not a
spirit of cowardice, but one of power and of love and
of sound judgement.

An Exhortation to Courage and Fortitude

Do not be ashamed then of witnessing 8
for our Lord or of me His prisoner; but
rather share suffering with me for the
gospel, in reliance on the power of God.
For He saved us and called us with a holy call, not 9
in accordance with our deserts, but in accordance
with His own purpose and the grace which He
bestowed on us in Christ Jesus from all eternity,
but which has now been revealed through the Appear- 10
ing of our Saviour, Christ Jesus. He has put an end
to death and has brought life and immortality to

light through the gospel, for which I have been 11
appointed a preacher, apostle, and teacher. That 12
indeed is the reason why I suffer as I do. But I am
not ashamed, for I know in whom I have trusted,
and I am confident that He is able to keep what I
have entrusted to Him until that Day.

Christian Truth to be zealously guarded

Keep to the example of the sound teaching 13
which you have heard from me, in
the faith and love which are in Christ
Jesus. That precious truth which is 14
entrusted to you guard through the Holy Spirit who
has His home in our hearts.

Phygelus, Hermogenes, Onesiphorus

Of this you are aware, that all the 15
Christians in Asia have deserted me:
and among them Phygelus and Hermogenes.
May the Lord show mercy to 16
the household of Onesiphorus; for many a time he
gave me fresh vigour and he was not ashamed of my
chain. Nay, when he was here in Rome, he took 17
great pains to inquire for me, and he found me.
(The Lord grant that he may obtain mercy at His hands 18
on that Day!) And you yourself well know all the
services which he rendered me in Ephesus.

Timothy urged to be diligent in Teaching

You then, my son, must grow strong 1 **2**
in the grace that is in Christ Jesus.
What you have been taught by me in 2
the hearing of many witnesses, you must
hand on to trusty men, who shall be competent to
instruct others also.

Exhortation to Patience and Concentration of Purpose

As a good soldier of Christ Jesus accept 3
your share of suffering. Every one who 4
serves as a soldier avoids becoming entangled
in the affairs of civil life, so that
he may satisfy the officer who enlisted
him. And if any one takes part in an athletic contest, 5
he gets no prize unless he obeys the rules. The 6
harvestman who labours must be the first to get a
share of the crop. Reflect on what I am saying: 7
the Lord will give you understanding in everything.

The Encouragement afforded by Christ's Resurrection

Never forget Jesus Christ risen from 8
the dead, a descendant of David, as is
declared in the gospel which I preach.
For this I suffer, and am even put in 9
chains, as if I were a criminal: yet the
word of God is not chained. And so I endure all 10
things for the sake of the elect; so that they also may
obtain the salvation which is in Christ Jesus—and
with it eternal glory.

The Cross and the Crown are inseparably connected

True is the saying:

If we died with Him, we shall also 11
live with Him;

If we endure, we shall also reign with 12
Him;

If we disown Him, He will also disown us;

If we are faithless, He remains faithful—He 13
cannot disown Himself.

Disputes about Words are to be avoided

Bring this to men's remembrances, 14
solemnly charging them in the presence
of God not to wrangle about words,
which is altogether unprofitable and
tends only to the ruin of the hearers.

Hymenaeus and Philetus

Earnestly seek to commend yourself to 15
God as a workman who, because of his
straightforward dealing with the word of
truth, has no reason to feel any shame. But from 16
irreligious and frivolous talk hold aloof, for those
who indulge in it will proceed from bad to worse in
impiety, and their teaching will spread like a running 17
sore. Hymenaeus and Philetus are men of that
stamp. As for finding the truth, they have gone 18
astray, saying that the Resurrection is already past,
and they are upsetting the faith of some.

God's Church remains unshaken

Yet God's solid foundation stands unmoved, bearing this guarantee, 19

'The Lord knows those who belong to Him' (Num. xvi. 5).

And this also,

'Let every one who names the Name of the Lord renounce wickedness' (Isa. xxvi. 13).

Two Sorts of Christians

Now in a great house there are articles 20
not only of gold and silver, but also of
wood and of earthenware; and some
are for honourable, and others for common use.
If therefore a man keeps himself clear of these, 21
he will be for honourable use, consecrated, fit for
the Master's service, and equipped for every good
work.

Timothy to be scrupulously careful as to his own Conduct

Curb the cravings of youth; and 22
strive for integrity, faith, love, peace,
in company with all who pray to the
Lord with pure hearts. But decline 23
foolish discussions with ignorant men,
knowing that these lead to quarrels; and 24
a servant of the Lord must not quarrel, but must
be inoffensive towards all men, a skilful teacher,
and patient under wrongs. He must instruct his 25
opponents with gentleness, in the hope that God will
some day grant them repentance, leading to knowledge of the truth, and that they may return from the 26
Devil's delusion to a sober mind, though they are
now entrapped by him to do his will.

Grievous Times were coming

3 But of this be assured: in the last days 1
grievous times will set in. For men will 2
be lovers of self, lovers of money, boastful, haughty, profane. They will be
disobedient to parents, thankless, irreligious, hard- 3
hearted, unforgiving, slanderers. They will have no
self-control, but will be brutal, opposed to goodness,
treacherous, headstrong, self-important. They will 4
love pleasure instead of loving God, and will keep 5
up a make-believe of piety and yet exclude its power.
Turn away from people of this sort.

False Teachers who would meet with some Success

Among them are included the men 6
who make their way into private houses
and captivate weak women—women who,
weighed down by the burden of their
sins, are led by ever-changing caprice,
and are always learning, and yet never 7
able to arrive at knowledge of the truth.

Their Hostility to the Truth

Just as Jannes and Jambres withstood 8
Moses, so also these withstand the truth
—being men of debased mind, and reprobates so far as faith is concerned. But 9
they will have no further success; for their folly will
be manifest to all men, just as that of the opponents
of Moses came to be. But you have 10

What Paul had suffered for Christ

faithfully followed my teaching, life,
aims, faith, patience, love, fortitude, per- 11
secutions, and sufferings, all the things
which happened to me in Antioch, Iconium, and
Lystra, the persecutions I endured, and how the
Lord delivered me out of them all. And indeed 12
every one who is determined to live a godly life in
Christ Jesus will be persecuted. Bad men and im- 13
postors will go from bad to worse, misleading and
being misled.

Timothy urged to be faithful to the Lessons of his Childhood

But do you cling to the truths which 14
you have learnt and of which you are
convinced, knowing who your teachers
were, and that from infancy you have 15
known the sacred writings which are
able to make you wise to obtain salvation
through faith in Christ Jesus. Every Scripture is 16
inspired by God and is useful for teaching, for reproof, for correction, and for instruction in right
doing; so that the man of God may be complete, 17
perfectly equipped for every good work.

An Appeal for Zeal and Self-Restraint

I adjure you, in the presence of God 1 **4**
and of Christ Jesus who is to judge the
living and the dead, and by His Appearing and His Kingdom: preach the word, 2
be zealous in season and out of season; reprove,
rebuke, encourage, with the utmost patience and
instruction. For a time is coming when men will 3
not tolerate wholesome instruction, but, wanting to
have their ears tickled, they will find a multitude of
teachers to satisfy their own fancies, and will 4
close their ears to the truth and will turn away
to fables.

But do you be circumspect in all matters, and ready 5
to suffer; do the duty of an evangelist and fully discharge the obligations of your office.

Paul's own Work was now at an End

I am a drink-offering already being 6
poured out; and the time for my departure
is close at hand. I have fought the good 7
fight; I have run the race; I have kept
the faith. Hereafter there is reserved for me the 8
crown of righteousness which the Lord, the righteous Judge, will award to me on that Day, and not only to me, but also to all who have loved the thought of His Appearing.

The lonely Apostle longs to see Timothy

Make an effort to come to me speedily; 9
for Demas has deserted me—loving the 10
present world—and has gone to Thessalonica; Crescens has gone to Galatia, and
Titus to Dalmatia. Luke alone is with me. Call for 11
Mark and bring him with you, for he is a great help to
me in my ministry. Tychicus I have sent to Ephesus. 12

When you come, bring the cloak which I left 13
behind at Troas at the house of Carpus, and the books, especially the parchments.

Alexander the Smith

Alexander the smith did me much 14
mischief: the Lord will requite him
according to his doings. You also should 15
beware of him; for he has violently opposed our words.

Paul's first Trial before Nero

At my first defence I had no one at my 16
side; all deserted me: may it not be
laid to their charge! The Lord, how- 17
ever, stood by me and filled me with strength, that through me the Message might be fully proclaimed and that all the Gentiles might hear it;
and I was rescued from the lion's jaws. The Lord 18
will deliver me from every malicious attack and will bring me safe to His heavenly Kingdom. To Him be the glory for ever and ever! Amen.

Farewell Greetings

Greet Prisca and Aquila, and the house- 19
hold of Onesiphorus. Erastus stayed in 20
Corinth; Trophimus I left behind me

at Miletus, ill. Make an effort to come before winter. 21
Eubulus greets you, and so do Pudens, Linus,
Claudia, and all the brethren.

The Lord be with your spirit. Grace be with 22
you all.

THE EPISTLE OF PAUL TO TITUS

Greeting

Paul, a servant of God and an Apostle 1 **1**
of Jesus Christ for furthering the faith
of God's elect and a knowledge of the truths of religion, in hope of eternal life, which God, who never 2
deceives, promised from all eternity; and at the 3
appointed time He made known His word by the
preaching with which I was entrusted by the
command of God our Saviour, to Titus my own 4
true child in our common faith: grace and peace
from God the Father and Christ Jesus our
Saviour.

The Qualications of a Christian Minister

I have left you behind in Crete that 5
you may set right the things still requiring attention, and may appoint Elders
in every town, as I directed you; namely, 6
wherever there is a man of blameless life, the husband
of one wife, having children who are believers and
are free from every reproach of profligacy or of disorderliness. For, as God's steward, a bishop must 7
be blameless, not self-willed, not quick-tempered or
a hard drinker, not given to blows or greedy of gain;
but hospitable, a lover of goodness, sober-minded, 8
upright, saintly, self-controlled; holding fast to the 9
trustworthy word as He has learnt it, so that he may
be able both to encourage others with sound teaching
and to refute opponents.

The Troublers of the Church at Crete

For there are many disorderly per- 10
sons given to idle and misleading talk,
who, for the most part, are of the Jewish
party. You must stop the mouths of 11
such men, for they upset whole families, teaching

what they ought not for the sake of making money.
One of themselves—a prophet of their own— 12
has said,

'Cretans are always liars, noxious beasts, idle gluttons.'

These false Teachers are to be denounced

This testimony is true. Therefore 13
sternly reprove them, that they may keep
sound in their faith, and not give atten- 14
tion to Jewish legends and the maxims
of men who turn their backs on the truth. To the 15
pure everything is pure. But to the polluted and
unbelieving nothing is pure; on the contrary, their
very minds and consciences are polluted: they 16
profess to know God, but in their actions they disown Him; for they are detestable, disobedient men,
for any good work useless.

Duties of the Aged

But do you speak in a manner that 1 2
befits wholesome teaching. Exhort aged 2
men to be temperate, grave, sober-minded,
and sound in their faith, their love, and their patience.
In the same way exhort aged women to be reverent 3
in bearing, not slanderers nor enslaved to wine.
They should give good advice, and school the 4
young women to be affectionate to their husbands and children, to be sober-minded, chaste, 5
domesticated, kind, and submissive to their husbands,
so that the word of God may not be exposed to
reproach.

Duties of younger Men and of Slaves

In the same way exhort the younger 6
men to be self-restrained. And above 7
all exhibit in your own life a pattern of
right conduct, in your teaching sincerity
and seriousness and wholesome language which no 8
one can censure, so that our opponents may feel
ashamed at having nothing evil to say against us.
Exhort slaves to be obedient to their owners and to 9
give them satisfaction, not contradicting and not 10
pilfering, but manifesting perfect good faith, in order
to do credit to the teaching of our Saviour, God, in
all things.

The Necessity of a pure and noble Life

For the grace of God has displayed 11
itself with saving power to all mankind,
training us to renounce ungodliness and 12
worldly desires, and to live sober, upright,
and pious lives in the present world, awaiting fulfil- 13
ment of our blessed hope—the Appearing in glory
of our great God and Saviour Jesus Christ; who 14
gave Himself for us to purchase our freedom from
all iniquity, and purify for Himself a people who
should be His own, zealous for good works.

Thus speak, exhort, reprove, with all impressive- 15
ness. Let no one make light of you.

Submission to Rulers

Remind your hearers that they must 1 **3**
submit to the rulers who are in authority,
and obey their regulations; they must
be ready to undertake any good work, not speak 2
evil of any one, nor be contentious, but be yielding
and constantly manifesting a gentle spirit towards all
men.

An Appeal to sublime religious Experiences

There was a time when we also were 3
unintelligent, obstinate, deluded, the
slaves of various cravings and pleasures,
spending our lives in malice and envy,
deserving hatred ourselves and hating one another.
But when the goodness of God our Saviour and His 4
love to man came to light, not in virtue of any 5
righteous deeds which we had done, but in His own
mercy, He saved us by means of the bath of regenera-
tion and renewal by the Holy Spirit, which He poured 6
out on us richly through Jesus Christ our Saviour;
in order that having been acknowledged righteous 7
through His grace we might become heirs to eternal
life in fulfilment of our hopes. These words are 8
trustworthy.

A Demand for noble Living

And on these points I would have you
insist strenuously, in order that those
who have their faith fixed on God may
be foremost in all right actions; for
these are not only right in themselves, but are also
useful to mankind.

Useless Discussions

But hold yourself aloof from foolish 9
disputes and genealogies and quarrels
and wrangling about the Law, for they
are useless and vain.

Unteachable Offenders

After a first and second admonition, 10
have nothing further to do with a man
who causes divisions; for, as you know, 11
a person of that sort has gone astray and is a sinner
self-condemned.

Personal Requests

After I have sent Artemas or Tychicus 12
to you, lose no time in joining me at
Nicopolis, for I have decided to pass the
winter there. Help Zenas the lawyer on his journey 13
with especial care, and Apollos, so that nothing may
be wanting to them. And let our people too learn 14
to follow honest occupations for the supply of their
necessities, so that they may not live useless lives.

Farewell Greetings

Every one here sends you greeting. 15
Greet the believers who hold us dear.

May grace be with you all.

THE LETTER OF PAUL TO PHILEMON

Greeting

Paul, a prisoner for Christ Jesus, and 1
Timothy our brother, to Philemon our
dearly-loved fellow labourer—and to our sister 2
Apphia and our comrade Archippus—as well as
to the Church in your house: grace to you all, 3
and peace, from God our Father and the Lord
Jesus Christ.

Thanksgiving

I give continual thanks to my God 4
while making mention of you, my
brother, in my prayers, because I hear of your love 5
and of the faith which you have towards the Lord
Jesus and which you manifest towards all the saints;
praying as I do, that their participation in your faith 6
may result in the full recognition of all the right
affection that is in us toward Christ. For I have 7
found great joy and comfort in your love, because
the hearts of the saints have been, and are, refreshed
through you, my brother.

Onesimus

Therefore, though I might with 8
Christ's authority speak very freely and
order you to do what is fitting, it is for love's sake 9
that—instead of that—although I am none other than
Paul the aged, and now also a prisoner for Christ
Jesus, I entreat you on behalf of my own child whose 10
father I have become while in my chains—I mean,
Onesimus. Formerly he was useless to you, but 11
now—true to his name—he is of great use to you
and to me.

I am sending him back to you, though in so doing 12
I send part of myself. It was my wish to keep him 13
at my side for him to attend to my wants, as your
representative, during my imprisonment for the
gospel. Only I wished to do nothing without your 14

consent, so that this kind action of yours might not
be done under pressure, but might be of your own free
will. For perhaps it was for this reason he was 15
parted from you for a time, that you might receive
him back wholly, and for ever yours ; no longer as a 16
slave, but as something better than a slave—a brother
peculiarly dear to me, and even dearer to you, both
as a servant and as a fellow Christian. If therefore 17
you regard me as a comrade, receive him as if he
were I myself.

And if he was ever dishonest or is in your debt, debit 18
me with the amount. I Paul write this with my own 19
hand—I will pay you in full. (I say nothing of the
fact that you owe me even your own self.) Yes, 20
brother, do me this favour for the Lord's sake.
Refresh my heart in Christ.

I write to you in the full confidence that you will 21
meet my wishes, for I know you will do even more
than I say. And at the same time provide a lodging 22
for me ; for I hope that through your prayers I shall
be permitted to come to you.

Farewell

Greetings to you, my brother, from 23
Epaphras my fellow prisoner for the sake
of Christ Jesus ; and from Mark, Aristarchus, Demas, 24
and Luke, my fellow workers.

May the grace of our Lord Jesus Christ be with 25
the spirit of every one of you.

THE EPISTLE TO THE HEBREWS

Introduction. Christ's Superiority to Prophets and Angels

God has spoken to Man in and through Christ

God, who of old spoke to our fore- 1 1
fathers in many fragments and by
various methods through the Prophets,
has at the end of these days spoken to us 2
through a Son, who is the predestined
Lord of the universe, and through whom He made
the world. He brightly reflects God's glory and is 3
the exact representation of His being, and upholds
the universe by His all-powerful word. After securing
man's purification from sin He took His seat at
the right hand of the Majesty on high, having become 4
as far superior to the angels as the Name He possesses
by inheritance is more excellent than theirs.

Christ is the Son, Angels are mere Servants, of God

For to which of the angels did God 5
ever say,

'My Son art Thou:
I have this day become Thy
Father' (Ps. ii. 7);

and again,

'I will be a Father to Him,
And He shall be My Son' (2 Sam. vii. 14)?

And again when He brings His Firstborn into the 6
world, He says,

'And let all God's angels worship Him'
(Deut. xxxii. 43, LXX; Ps. xcvii. 7, LXX).

Moreover of the angels He says, 7

'He changes His angels into winds,
And His ministering servants into a flame of
fire (Ps. civ. 4).

But of His Son, He says, 8
'THY THRONE, O GOD, IS FOR EVER AND EVER,
AND THE SCEPTRE OF THY KINGDOM IS A SCEPTRE OF ABSOLUTE JUSTICE.
THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; 9
THEREFORE GOD, THY GOD, HAS ANOINTED THEE
WITH THE OIL OF GLADNESS BEYOND THY FELLOWS' (Ps. xlv. 6, 7).

It is also of His Son that God says, 10
'THOU, O LORD, IN THE BEGINNING DIDST LAY THE FOUNDATIONS OF THE EARTH,
AND THE HEAVENS ARE THE WORK OF THY HANDS.
THE HEAVENS WILL PERISH, BUT THOU REMAINEST; 11
AND THEY WILL GROW OLD LIKE A GARMENT,
AND AS A MANTLE THOU WILT ROLL THEM UP; 12
YES, LIKE A GARMENT, AND THEY WILL UNDERGO CHANGE.
BUT THOU ART THE SAME,
AND THY YEARS WILL NEVER COME TO AN END'
(Ps. cii. 25–27).

To which of the angels has He ever said, 13
'SIT AT MY RIGHT HAND
TILL I MAKE THY FOES A FOOTSTOOL FOR THY FEET' (Ps. cx. 1)?

Are not all angels spirits that serve Him—whom 14
He sends out to render service for the benefit of those who are to inherit salvation?

The Peril of Disobedience to the Saviour's Message

2 1 For this reason we ought to pay the more earnest heed to the things which we have heard, for fear we should drift away from them. 2 For if the message delivered through angels proved to be true, and every transgression and act of disobedience met with just retribution, 3 how shall we escape if we neglect a salvation as great as that now offered to us? This, after having first of all been announced by the Lord Himself, had its truth made sure to us by those

who heard Him, while God corroborated their testi- 4
mony by signs and marvels and various mighty works,
and by gifts of the Holy Spirit distributed in accord-
ance with His own will.

Jesus, because of His Death, is now crowned with Glory

It is not to angels that God has assigned 5
the sovereignty of that coming world of
which we speak. But, as we know, a 6
Psalmist has exclaimed,

‘How poor a creature is man, and yet Thou dost remember him,
And a son of man, and yet Thou dost come to him!
Thou hast made him only a little lower than the angels; 7
With glory and honour Thou hast crowned him,
And hast set him over the works of Thy hands.
Thou hast put everything in subjection under his feet’ (Ps. viii. 4–6). 8

For this subjecting of the universe to man implies
the leaving nothing not subject to him. But we do
not as yet see the universe subject to him. But we 9
do see Him who was made a little lower than the
angels—even Jesus—because of His suffering of
death crowned with glory and honour, that by God's
grace He might taste death for every man.

Man's divine Brother made perfect through Suffering

For it was fitting that He for whom 10
and through whom all things exist, in
bringing many sons to glory, should
perfect by suffering the Prince Leader
of their salvation. For both He who 11
sanctifies and those whom He is sancti-
fying have all one Father; and for this reason He is
not ashamed to speak of them as His brothers; as 12
when He says:

‘I will proclaim Thy name to My brothers;
In the midst of the congregation I will hymn Thy praises’ (Ps. xxii. 22);

and again, 13

'I WILL BE ONE WHOSE TRUST REPOSES IN GOD'
(Ps. xviii. 2; Isa. xii. 2);

and again,

'HERE AM I, AND HERE ARE THE CHILDREN GOD
HAS GIVEN ME' (Isa. viii. 18).

Our High Priest Himself suffered and died

Since then the children referred to are 14
all alike sharers in perishable human
nature, He Himself also, in the same
way, took on Him a share of it, in order
that through death He might render powerless him
who had authority over death, that is, the Devil,
and might set at liberty all those who through fear 15
of death had been subject to lifelong slavery. For 16
assuredly it is not to angels that He reaches a helping hand, but it is to the descendants of Abraham.
And for this purpose it was necessary that in all 17
respects He should be made to resemble His
brothers, so that He might prove Himself a compassionate and faithful High Priest in things relating
to God, in order to atone for the sins of the people.
For inasmuch as He has Himself felt the pain of 18
temptation and trial, He is also able to help those who
are tempted and tried.

Christ's Superiority to Moses

Therefore, holy brethren, sharers with 1 **3**
others in a heavenly calling, fix your
thoughts on Jesus, the Apostle and High
Priest whose followers we profess to be.
How faithful He was to Him who appointed Him, just 2
as Moses also was faithful in all God's house! For 3
Jesus has been counted worthy of greater glory than
Moses, in so far as he who has built a house has
higher honour than the house itself. For every house 4
has a builder, the Builder of all things being God.

Moses was only a faithful Servant

Moreover, Moses was faithful in all 5
God's house as a servant in delivering
the message given him to speak; but 6
Christ was faithful as a Son having
authority over God's house, and we are that house,
if we hold firm to the end the boldness and the hope
which we boast of as ours.

A Warning against Unbelief and Disobedience

For this reason—as the Holy Spirit warns us, 7
'To-day, if you should hear His voice,
Do not harden your hearts as in the time of the provocation 8
On the day of the temptation in the Desert,
Where your fathers tempted and tested Me and they saw all that I did 9
During forty years. Therefore I was greatly grieved with that generation, 10
And I said, "In their hearts they are ever astray,
They have not learnt to know My paths."
While I swore in My anger, 11
They shall not be admitted to My rest'
(Ps. xcv. 7–11)—

see to it, brethren, that there is never in any one of you—as perhaps there may be—a sinful and unbelieving heart, manifesting itself in revolt from the ever-living God. 12

The Necessity of Fidelity to the very End

On the contrary encourage one another, day after day, so long as 'to-day' lasts, so that not one of you may be hardened through the deceitful character of sin. 13 For we have, all alike, become sharers with Christ, if we really hold our first confidence firm to the end; 14 seeing that the warning still comes to us, 15

'To-day, if you should hear His voice,
Do not harden your hearts as your forefathers did in the time of the provocation' (Ps. xcv. 7).

A Lesson from Jewish History

For who were they that heard, and yet provoked God? Was it not the whole of the people who had come out of Egypt under the leadership of Moses? 16 And with whom was God so greatly grieved for forty years? Was it not with those who had sinned, and whose dead bodies fell in the Desert? 17 And to whom 18

did He swear that they should not be admitted to His
rest, if it was not to those who were disobedient?
And so we see that it was owing to lack of faith that 19
they could not be admitted.

We enter the heavenly Canaan through Faith

4

Therefore let us be on our guard lest 1
perhaps, while He still leaves us a promise
of entering into His rest, any one
of you should be found to have failed
to obtain it. For a gospel has been 2
brought to us as truly as to them; but the word
they heard failed to benefit them, because they
were not united by faith with those who gave heed
to it. We who have believed are to be admitted to 3
that rest; as He has said,

'WHILE I SWORE IN MY ANGER,
THEY SHALL NOT BE ADMITTED TO MY REST'
(Ps. xcv. 11);

although God's works were completed from the
creation of the world. For, as we know, when 4
speaking of the seventh day He has used the
words, 'AND GOD RESTED ON THE SEVENTH DAY
FROM ALL HIS WORKS' (Gen. ii. 2); and He has 5
also declared, 'THEY SHALL NOT BE ADMITTED TO
MY REST' (Ps. xcv. 11).

The Possession of Palestine did not exhaust the Promise

Since, then, it is still true that some 6
will be admitted to it, and that because
of disobedience those who formerly
had the gospel proclaimed to them
were not admitted, He again definitely 7
mentions a certain day, 'to-day,' saying
long afterwards, by David's lips, in the words
already quoted,

'TO-DAY, IF YOU SHOULD HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS' (Ps. xcv. 7).

For if Joshua had given them rest, God would 8
not have continued to speak later about another still
future day. It follows that there still remains a 9
Sabbath-Rest for the people of God. For whoever 10
has been admitted to His rest, has rested from his
works as God did from His.

An Appeal to the Warnings contained in God's Message

Let it then be our earnest endeavour 11
to be admitted to that rest, so that no one
may perish through following the same
example of unbelief. For the word of 12
God is full of life and power, and is
keener than the sharpest two-edged
sword. It pierces even to the severance of soul
from spirit, and penetrates between the joints and
the marrow, and it can discern the secret thoughts
and purposes of the heart. And no created thing is 13
able to escape its scrutiny ; but everything lies bare
and completely exposed before the eyes of Him with
whom we have to do.

The keen Sympathy of our great High Priest

Inasmuch, then, as we have in Jesus, 14
the Son of God, a great High Priest who
has passed into heaven itself, let us hold
firmly to our profession of faith. For 15
we have not a High Priest who is unable to feel for us
in our weaknesses, but one who was tempted in every
respect, just as we are tempted, and yet did not sin.
Therefore let us come boldly to the throne of grace, 16
that we may receive mercy and find grace to help us
in our time of need.

High Priests must themselves be human

For every High Priest, chosen as he is 1 **5**
from among men, is appointed to act on
behalf of men in matters relating to God, in
order to offer both gifts and sin-offerings,
and he must be one who is able to bear patiently with 2
the ignorant and erring, because he himself also is
beset with infirmity. And for this reason he is 3
required to offer sin-offerings not only for the people
but also for himself.

High Priests are appointed by God

And no one takes this honourable 4
office upon himself, but only accepts it
when called to it by God, as Aaron
was. So Christ also did not claim for 5
Himself the honour of being made High Priest,
but was appointed to it by Him who said to
Him,

'My Son art Thou :

I HAVE TO-DAY BECOME THY FATHER' (Ps. ii. 7);
as also in another passage He says, 6
'THOU ART A PRIEST FOR EVER,
BELONGING TO THE ORDER OF MELCHIZEDEK'
(Ps. cx. 4).

The Prayers and Tears of the Man Jesus

For Jesus during His earthly life 7 offered up prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to save Him from death, and He was heard for His godly fear. Although He was God's Son, yet He learned obedi- 8 ence from the sufferings which He endured; and 9 so, having been made perfect, He became to all who obey Him the source and giver of eternal salvation. For God Himself addresses Him as a High Priest 10 for ever, belonging to the order of Melchizedek.

These Hebrew Christians had gone backward

Of Him we have much to say, and 11 much that it would be difficult to make clear to you, since you have become so dull of apprehension. For although, 12 considering the long time you have been believers, you ought now to be teachers of others, you really need some one to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food. 13 By people who live on milk I mean those who are imperfectly acquainted with the doctrine of righteousness. Such persons are mere babes. But solid food is for adults—that is, for those who through 14 constant practice have their spiritual faculties carefully trained to distinguish good from evil.

An Appeal for manly Progress

Therefore leaving elementary instruc- 1 6 tion about the Christ, let us advance to mature manhood, and not be continually re-laying a foundation of repentance from lifeless works and of faith in God, or of teaching 2 about ceremonial washings, the laying on of hands, the resurrection of the dead, and the last judgement. And advance we will, if God permits us to 3 do so.

A solemn Warning

For it is impossible, in the case of those 4
who have once for all been enlightened,
and have tasted the sweetness of the
heavenly gift, and have been made partakers of the
Holy Spirit, and have realized how good the word 5
of God is and how mighty are the powers of the
coming age, and then fall away—it is impossible, 6
I say, to bring them back to a new repentance, since,
to their own undoing, they are crucifying the Son
of God afresh and exposing Him to open shame.
For land which has drunk in the rain that often 7
falls upon it, and brings forth vegetation useful to
those for whose sakes it is tilled, has a share in
God's blessing. But if it only yields a mass of 8
thorns and thistles, it is considered worthless, and
is in danger of being cursed, and in the end will be
destroyed by fire.

A confident Expectation of better Things

But we, even while we speak in this 9
tone, have a happier conviction concerning you, my dearly-loved friends—a
conviction of things which point towards
salvation. For God is not unjust so as to be un- 10
mindful of your labour and of the love which you
have manifested towards Himself in having rendered
services to His people and in still rendering them.
But we long for each of you to continue to manifest 11
the same earnestness, with a view to your enjoying
fulness of hope to the very end; so that you may 12
not become half-hearted, but be imitators of those
who through faith and patient endurance are heirs
to the promises.

God's Promises inspire infinite Hope

For when God gave the promise to 13
Abraham, since He had no one greater to
swear by, He swore by Himself, saying, 14

'Assuredly I will bless you,
And I will increase you' (Gen. xxii. 16, 17).

And so, as the result of patient waiting, our 15
forefather obtained what God had promised. Men 16
swear by what is greater than themselves; and with
them an oath in confirmation of a statement always

puts an end to a dispute. In the same way, since it 17
was God's desire to display more convincingly to
the heirs of the promise how unchangeable His pur-
pose was, He added an oath, in order that, through 18
two unchangeable things, in which it is impossible
for Him to prove false, we may possess mighty en-
couragement—we who, for safety, have hastened to
lay hold of the hope set before us. That hope we 19
have as an anchor of the soul—an anchor that can
neither break nor drag. It passes in behind the veil,
where Jesus has entered as a forerunner on our 20
behalf, having become, like Melchizedek, a High
Priest for ever.

Jesus a High Priest like Melchizedek

This Melchizedek, King of Salem, 1 **7**
priest of the Most High God, who met
Abraham as he was returning from the
slaughter of the kings and blessed him,
to whom also Abraham assigned a tenth part of all the 2
spoil, was in the first place, as his name means, King of
righteousness, and besides that, King of Salem, that
is, King of peace. Being without father or mother or 3
ancestry, having neither beginning of days nor end
of life, but made like to the Son of God, he remains
a priest in perpetuity (Gen. xiv. 18–20 ; Ps. cx. 4).

Melchizedek's Greatness. His Superiority to Abraham

Now think how great this man must 4
have been, to whom Abraham, the
Patriarch, gave a tenth part of the best
of the spoil. Those of the descendants 5
of Levi who receive the priesthood are
indeed authorized by the Law to take tithes from the
people, that is, from their brethren, though these
have sprung from Abraham. But, in this instance, 6
one who does not trace his origin from them takes
tithes from Abraham, and blesses him to whom
the promises belong ! And beyond all dispute it is 7
always the inferior who is blessed by the superior.

Levi, as it were, paid him Tithes

Moreover, here mortal men receive 8
tithes : there one receives them about
whom it is witnessed that he lives. And 9
even Levi—if I may so speak—pays tithes

through Abraham: for Levi was yet in the loins of 10
his forefather when Melchizedek met Abraham.

The Imperfection of the Jewish Priesthood

If then perfection was attainable by 11
means of the Levitical priesthood—for on
this basis the people received the Law—
what further need was there for a priest
of a different kind to be raised up belonging to the
order of Melchizedek instead of being said to belong
to the order of Aaron? For when the priesthood 12
changes, a change of Law also of necessity takes
place.

Jesus did not belong to the Tribe of Levi

He of whom all this is said is con- 13
nected with a different tribe, not one
man of which has anything to do with
the altar. For it is undeniable that our 14
Lord sprang from Judah, a tribe concerning which
Moses said nothing about priests. And this is still 15
more abundantly clear when we read that it is as be-
longing to the order of Melchizedek that a priest of a
different kind is to arise, and to hold His office not in 16
obedience to any temporary Law, but by virtue of
an indestructible Life. The words indeed are in 17
evidence,

> 'THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK' (Ps. cx. 4).

The Jewish Priesthood superseded

On the one hand we have here the 18
abrogation of an earlier code because it
was weak and ineffective—for the Law 19
made nothing perfect; on the other
hand we have the bringing in of a new and better
hope by means of which we draw near to God.

Christ's Priesthood has been made sure to Him by God

And since this was effected not with- 20
out an oath—for those others became
priests apart from any oath, but He 21
entered upon an office confirmed by an
oath from Him who said to Him, 'THE
LORD HAS SWORN AND WILL NOT RECALL
HIS WORDS, THOU ART A PRIEST FOR EVER' (Ps. cx.
4)—so much the more also is the Covenant of which 22
Jesus has become the guarantor, a better covenant.

Christ the one Priest who never dies

And they have been appointed priests 23
many in number, because death prevents
their continuance in office: but He, 24
because He continues for ever, has a
priesthood which does not pass to any successor.
Hence too He is able to save to the uttermost those 25
who come to God through Him, seeing that He ever
lives to make intercession on their behalf.

The sinless and perfect Son of God

Such a High Priest as this was exactly 26
suited to our need—holy, guileless, undefiled,
far removed from sinful men, and
exalted above the heavens; who, unlike 27
other High Priests, is not under the necessity of offering
up sacrifices day after day, first for His own sins,
and afterwards for those of the people; because this
He did once for all when He offered up Himself. For 28
the Law constitutes men—men with all their infirmity
as High Priests; but the word of the oath, which
came later than the Law, constitutes as High Priest a
Son who has been made for ever perfect.

Christ's High Priesthood, and the new Covenant

A heavenly, not an earthly Priesthood

8 Now of what we have been saying 1
the main point is this. We have a High
Priest who has taken His seat at the right
hand of the throne of God's Majesty in
the heavens, and ministers in the Holy place and in 2
the true tabernacle built by the Lord and not by man.

The Mosaic System a dim Shadow of spiritual Realities

Every High Priest, however, is ap- 3
pointed to offer both bloodless gifts and
sacrifices. Therefore this High Priest
also must have some offering to present.
If then He were still on earth, He would 4
not be a priest at all, since there are already those
who present the offerings in obedience to the Law,
and do service to a copy and type of things 5
heavenly, just as Moses was divinely instructed when
about to build the tabernacle. God said, 'SEE THAT

you make everything after the pattern shown you on the mountain' (Exod. xxv. 40). But, as a 6
matter of fact, the ministry which Christ has obtained is all the nobler a ministry, in that He is at the same time the negotiator of a sublimer covenant, based upon sublimer promises.

A new and spiritual Covenant was promised

For if that first Covenant had been 7
free from imperfection, there would have been no occasion to introduce a second.
But Scripture says that God was dis- 8
satisfied with His people:

'"There are days coming," says the Lord,
"When I will establish with the house of Israel and with the house of Judah a new Covenant—
A Covenant unlike the one which I made with 9
their fathers
On the day when I took them by the hand to lead them out from the land of Egypt;
For they would not remain faithful to My Covenant,"
"So I turned from them," says the Lord.
"But this is the Covenant that I will 10
make with the house of Israel
After those days," says the Lord:
"I will put My laws into their minds
And will write them upon their hearts.
And I will indeed be their God
And they shall be My people.
And there shall be no need for them to 11
teach each one his fellow citizen
And each one his brother, saying, Know the Lord.
For all will know Me
From the least of them to the greatest;
Because I will be merciful to their wrong- 12
doings,
And their sins I will remember no longer"'
(Jer. xxxi. 31–34).

By using the words, 'a new Covenant,' He has 13 made the first one obsolete. But whatever is decaying and showing signs of old age is not far from disappearing altogether.

A Description of the earthly Sanctuary

9 1 Now even the first Covenant had regulations for divine worship, and had also its sanctuary—a sanctuary belonging to this material world. 2 A sacred tent was constructed—the outer one, in which were the lamp and the table and the presented loaves; and this is called the Holy place. 3 And behind the second veil was a sacred tent called the Holy of holies. 4 This had a golden altar of incense, and the ark of the Covenant completely covered with gold, and in it there were a gold vase holding the manna, and Aaron's rod which budded, and the tables of the Covenant. 5 And above the ark were the Cherubim of the glory overshadowing the Mercy-seat. But I cannot now speak about all these in detail.

The innermost Sanctuary of Heaven was not yet open

6 These arrangements having been completed, the priests, when conducting the divine services, continually enter the outer tent. 7 But into the second the High Priest goes only on one day of the year, and goes alone, taking with him blood, which he offers both on his own behalf and on account of the sins which the people have ignorantly committed. 8 The lesson which the Holy Spirit teaches is this—that the way into the true Holy place is not yet open so long as the outer tent still stands. 9 And this for this present time is symbolic. According to that symbol both gifts and sacrifices are offered, unable though they are to give complete freedom from sin to him who worships. 10 For reliance is placed only on meats and drinks and various washings—regulations for the body, imposed until a time of reformation.

But our great High Priest was already behind the Veil

11 But when Christ appeared as a High Priest of the blessings that are to come, He entered through the greater and more perfect Tabernacle (a tent not built with hands—that is to say, which does

not belong to this material creation); and by means 12
of His own blood, not the blood of goats and calves,
He once for all entered the Holy place; thus securing
an eternal redemption.

The cleansing Power of Christ's Blood

For if the blood of goats and bulls and 13
the ashes of a heifer sprinkling those who
have contracted defilement make them
holy so as to bring about ceremonial
purity, how much more certainly shall 14
the blood of Christ, who through the eternal Spirit
offered Himself to God, free from blemish, purify
your consciences from lifeless works to serve the
living God?

The new Covenant owes its Validity to Christ's Death

And because of this He is the mediator 15
of a new Covenant, in order that, since
a life has been given in atonement for
the offences committed under the first
Covenant, those who have been called
may receive the eternal inheritance which
has been promised to them. For where there is a 16
legal ‘will,’ there must also be a death brought forward
in evidence—the death of him who made it.
And a will is only of force in the case of a deceased 17
person, being never of any avail so long as he who
made it lives.

Sin requires the Surrender of some Life

Accordingly we find that the first 18
Covenant was not inaugurated without
blood. Thus when Moses had proclaimed 19
to all the people every commandment
contained in the Law, he took the blood of the calves
and of the goats and with them water, scarlet wool
and hyssop, and sprinkled both the book itself and
the people generally, saying, 20

‘THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU’
(Exod. xxiv. 8).

In the same way he also sprinkled blood upon 21
the Tent of worship and upon all the vessels used in
the ministry. Indeed we may almost say that in 22
obedience to the Law everything is sprinkled with

blood, and that apart from the shedding of blood there is no remission of sins.

Christ's one Sacrifice does away with Sin

It was needful therefore that the copies 23
of the things in heaven should be cleansed
in this way, but that the heavenly things
themselves should be cleansed with more
costly sacrifices. For not into a Holy place built 24
by men's hands—a mere copy of the reality—did
Christ enter, but He entered heaven itself, now to
appear in the presence of God on our behalf. Nor 25
was it for the purpose of many times offering Himself in sacrifice, as the High Priest enters the Holy
place, year after year, taking with him blood not
his own. In that case Christ would have needed
to suffer many times, from the creation of the 26
world onwards; but, as a matter of fact, He
has appeared once for all, at the close of the ages,
in order to do away with sin by sacrifice of Himself.

Death is always followed by Judgement

And since it is reserved for all man- 27
kind once to die, and afterwards to be
judged; so the Christ also, having been 28
once offered in sacrifice in order that
He might bear the sins of many, will appear a
second time, separated from sin, to those who are
eagerly expecting Him, to make their salvation
complete.

The Mosaic Sacrifices were of small Value

Now, since the Law exhibits only an out- 1 **10**
line of the blessings to come and not a
perfect representation of the realities,
the priests can never, by repeating the
same sacrifices which they continually offer year
after year, give complete freedom from sin to those
who draw near. For then would not the sacrifices 2
have ceased to be offered, because the consciences of
the worshippers, in that case cleansed once for all,
would no longer be burdened with sins? But in 3
those sacrifices sins are recalled to memory year after
year. It is impossible for the blood of bulls and goats 4
to take away sins.

It is the Surrender of Man's Will that God wants

That is why, when He comes into the 5
world, He says,

‘ Sacrifice and offering Thou hast
not desired,
But a body Thou hast prepared
for Me.
In whole burnt-offerings and in sin-offerings 6
Thou hast taken no pleasure.
Then I said, “ I am come—in the roll of the 7
book it is written concerning Me—
To do Thy will, O God ” ’ (Ps. xl. 6–8).

After saying the words I have just quoted, ‘ Sacri- 8
fices and offerings or whole burnt-offerings
and sin-offerings Thou hast not desired or taken
pleasure in ’ (all such being offered in obedience to 9
the Law), He then adds, ‘ I am come to do Thy will.’
He does away with the first in order to establish the
second. It is through that divine will that we have 10
been set free from sin, through the offering of Jesus
Christ as our sacrifice once for all.

Christ's one Sacrifice is of eternal Efficacy

And while every priest stands minister- 11
ing, day after day, and constantly offering
the same sacrifices—though these can
never rid us of our sins—this Priest, on 12
the contrary, after offering for sins a single sacrifice
of perpetual efficacy, took His seat at God's right
hand, waiting from that time onward until His 13
enemies be put as a footstool under His feet. By one 14
single offering He has for ever perfected the sanctified.

The new Covenant is written on Men's Hearts

And the Holy Spirit also gives us His 15
testimony ; for when He had said,

‘ “ This is the Covenant that I will 16
make with them
After those days,” says the
Lord :
“ I will put My laws upon their hearts
And will write them on their minds ; ” ’

He adds, 17

‘ And their sins and offences I will remember
no longer ’ (Jer. xxxi. 33, 34).

But where these have been forgiven no further 18
offering for sin is required.

Exhortations based on the new Covenant

The Privilege of entering God's immediate Presence

Since then, brethren, we have free 19
access to the Holy place through the
blood of Jesus, by the new and living 20
way which He opened up for us through
the veil—that is to say, His flesh—and 21
since we have a great Priest who has
authority over the house of God, let us draw near 22
with sincerity and unfaltering faith, our hearts
sprinkled clean from consciences oppressed with sin,
and our bodies bathed in pure water. Let us 23
hold firmly to an unflinching avowal of our hope,
for He is faithful who gave us the promises. And 24
let us bestow thought on one another with a view to
arousing one another to brotherly love and right conduct; not neglecting—as some habitually do—to 25
meet together, but encouraging one another, and
doing this all the more since you can see the Day
of Christ drawing near.

The awful Guilt of deliberate Apostasy

For if we wilfully persist in sin after 26
having received the knowledge of the
truth, there no longer remains in reserve
any other sacrifice for sins. There re- 27
mains nothing but a certain awful expectation of
judgement, and the fury of a fire which is to consume the enemies of God. Any one who bids 28
defiance to the Law of Moses is put to death without
mercy on the testimony of two or three witnesses.
How much severer punishment, think you, will he 29
be held to deserve who has trampled under foot the
Son of God, has not regarded as holy that Covenant-blood with which he was set free from sin, and has
insulted the Spirit from whom comes grace? For 30
we know who it is that has said, 'VENGEANCE BELONGS TO ME: I WILL PAY BACK' (Deut. xxxii. 35);
and again, 'THE LORD WILL BE HIS PEOPLE'S JUDGE'

(Deut. xxxii. 36). It is an awful thing to fall into 31
the hands of the living God.

A cheering Appeal to the Past

But recall to mind the days now past, 32
when on being first enlightened you went
through a great conflict and many sufferings. This was partly through allowing 33
yourselves to be made a public spectacle amid
reproaches and persecutions, and partly through
coming forward to share the sufferings of those who
were thus treated. For you not only showed sympathy 34
with those who were imprisoned, but you even submitted with joy when your property was taken from
you, being well aware that you have in your own
selves a more valuable possession and one which will
remain.

The Nearness of Reward or Retribution

Therefore do not cast from you your 35
confident hope, for it will receive a vast
reward. You have need of patient endurance, so that, as the result of having 36
done the will of God, you may receive the promised blessing. There is still but a short time, and 37
then

'THE COMING ONE WILL COME AND WILL NOT
DELAY.
BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT 38
SHALL LIVE;
AND IF HE SHRINKS BACK, MY SOUL TAKES NO
PLEASURE IN HIM' (Hab. ii. 3, 4, LXX).

We, however, are not the ones to shrink back 39
and perish, but are of those who believe and so win
possession of their souls.

Faith and its ancient Heroes

The Nature of Faith

11 1 Now faith is a confident assurance
of that for which we hope, a conviction
of the reality of things which we do not
see. By it the saints of old won God's approval. 2
Through faith we understand that the world came 3

into being by the command of God, so that what is
seen does not owe its existence to that which is
visible (Gen. i. 1).

Abel
Through faith Abel offered to God a 4
more acceptable sacrifice than Cain, and
through this faith he had witness borne to him that
he was righteous, God bearing witness by accepting
his gifts (Gen. iv. 4); and through his faith, though
he is dead, he still speaks.

Enoch
Through faith Enoch was taken from 5
the earth so that he did not see death,
and he could not be found, because God took him;
for before he was taken he had witness borne to
him that he pleased God (Gen. v. 22, 24). Where 6
there is no faith it is impossible truly to please Him;
for the man who draws near to God must believe
that there is a God, and that He proves Himself a
rewarder of those who seek after Him.

Noah
Through faith Noah, being divinely 7
warned about things as yet unseen,
reverently gave heed and built an ark for the safety
of his family (Gen. vi. 13–22); and by this act he
condemned the world, and became an heir of the
righteousness which depends on faith.

Abraham
Through faith Abraham, called to 8
leave home and go into a land which
he was to receive for an inheritance, obeyed; and
he went out, not knowing where he was going
(Gen. xii. 1, 4). Through faith he came and made 9
his home for a time in a land which had been
promised to him, as if in a foreign country, living in
tents together with Isaac and Jacob, sharers with
him in the same promise; for he was looking forward 10
to the city which has the foundations, whose
architect and builder is God.

Sarah
Through faith even Sarah herself received 11
strength to become a mother—
although she was past the time of life for this—
because she judged Him faithful who had given the
promise (Gen. xxi. 1, 2). And thus there sprang 12

from one man, one practically dead, a nation like the
stars of the sky in number, and like the sands on the
sea-shore which cannot be counted.

It was Heaven that they looked forward to

All these died sustained by faith. 13
They had not received the promised
blessings, but had seen them from a
distance and had greeted them, and
had acknowledged themselves to be foreigners and
strangers here on earth: men who acknowledge 14
this make it manifest that they are seeking elsewhere
a country of their own. If they had cherished 15
the remembrance of the country they had
left, they would have found an opportunity to return;
but, as it is, we see them eager for a better land, that 16
is to say, a heavenly one. For this reason God is
not ashamed to be called their God, for He has
prepared a city for them.

The supreme Trial of Abraham's Faith

Through faith Abraham, when he was 17
being put to the test, offered up Isaac
(Gen. xxii.). Yes, he who had joyfully
welcomed the promises was ready to sacrifice
his only son with regard to whom he had been 18
told, 'IT IS THROUGH ISAAC THAT YOUR POSTERITY
SHALL BE TRACED' (Gen. xxi. 12). For he reckoned 19
that God is even able to raise a man up from the
dead, and, figuratively speaking, it was from the
dead that he received Isaac back again.

Isaac, Jacob, Joseph

Through faith Isaac blessed Jacob 20
and Esau, even as to things yet to
come (Gen. xxvii. 27–40). Through 21
faith Jacob, when dying, blessed each of Joseph's
sons, and, bowing upon the top of his staff, worshipped
God (Gen. xlviii. 8–20). Through faith 22
Joseph, when he was near his end, made mention
of the exodus of the sons of Israel, and gave orders
about his own body (Gen. l. 24, 25).

Amram and Jochebed

Through faith the child Moses was 23
hid for three months by his parents,
because they saw his rare beauty; and
the king's edict had no terror for them (Exod. ii. 2).

Moses

Through faith Moses, when he grew 24
to manhood, refused to be known as
Pharaoh's daughter's son, preferring rather to endure 25
ill-treatment along with the people of God than to
enjoy the short-lived pleasures of sin ; because he 26
deemed the reproaches which he might meet with in
the service of the Christ to be greater riches than all
the treasures of Egypt ; for he fixed his gaze on the
coming reward. Through faith he left Egypt, not 27
being afraid of the king's anger ; for he held on his
course as seeing the unseen One (Exod. ii. 14, 15).
Through faith he instituted the Passover and the 28
sprinkling of the blood so that the destroyer of the
firstborn might not touch the Israelites (Exod. xii.
21, 22).

The Israelites

Through faith they passed through the 29
Red Sea as though they were passing
over dry land, but the Egyptians, when
they tried to do the same, were swallowed up (Exod.
xiv. 22–28).

Through faith the walls of Jericho fell to the 30
ground after being surrounded for seven days
(Josh. vi. 20).

Rahab

Through faith Rahab the harlot did 31
not perish along with the disobedient, because she had welcomed the spies and had sheltered
them (Josh. ii. 1 ; vi. 23).

Other Heroes of Faith

And why need I say more ? For time 32
will fail me if I tell the story of Gideon,
Barak, Samson, Jephthah, and of David
and Samuel and the Prophets ; men 33
who, through faith, conquered whole kingdoms,
executed true justice, obtained promises, shut the
mouths of lions (Dan. vi. 22), quenched the power of 34
fire (Dan. iii.), escaped the edge of the sword, out
of weakness were made strong, became mighty in
war, put to flight foreign armies. Women received 35
back their dear ones alive from the dead (1 Kings xvii.
23 ; 2 Kings iv. 37) ; and others were put to death
with torture, refusing the deliverance offered to

them—that they might secure a better resurrection.
Others again were tested by cruel mockery and by 36
scourging; yes, and by chains and imprisonment.
They were stoned (2 Chron. xxiv. 20, 21), they were 37
sawn asunder, they were tried by temptation, they
were killed with the sword (1 Kings xix. 14; Jer.
xxvi. 20–23). They went from place to place in
sheepskins or goatskins, enduring want, oppression,
and cruelty—men of whom the world was not 38
worthy: they wandered across deserts and mountains, or hid themselves in caves and in holes in
the ground.

Apart from Christ and His Church their Blessedness was incomplete

And although by their faith they all won 39
God's approval, none of them received
the fulfilment of His promise; because 40
God had provided for us something
better, so that apart from us they were
not to be perfected.

Renewed Exhortations

Jesus Himself the chief Hero of Faith

Therefore, surrounded as we are by 1 **12**
such a vast cloud of witnesses, let us
fling aside every encumbrance and the
sin that so readily entangles our feet.
And let us run with patient endurance the race that
lies before us, simply fixing our gaze upon Jesus, the 2
Leader and Perfecter of faith. He, for the sake of
the joy which lay before Him, patiently endured the
cross, looking with contempt upon its shame, and
is now seated at the right hand of the throne of
God.

Our Sorrows are far less than His were

Therefore, if you would escape becom- 3
ing weary and faint-hearted, compare
your own sufferings with those of Him
who endured such hostility directed
against Him by sinners. In your struggle against 4
sin you have not yet resisted to the shedding of
blood; and you have quite forgotten the encourag- 5
ing words which are addressed to you as sons,

'My son, do not think lightly of the Lord's discipline,
And do not faint when He corrects you;
For those whom the Lord loves He disciplines: 6
And He scourges every son whom He accepts'
(Prov. iii. 11, 12; Job v. 17).

Pain is an Evidence of God's Love

The sufferings that you are enduring 7
are for your discipline. God is dealing
with you as sons; for what son is there
whom his father does not discipline?
And if you are left without discipline, of which all 8
have had a share, that shows that you are bastards,
and not sons.

Our Father brings Nobility of Character out of Pain

Besides this, our earthly fathers used 9
to discipline us and we treated them
with respect, and shall we not be still
more submissive to the Father of our
spirits, and live? They disciplined us 10
for a few years according as they thought fit; but
He does it for our certain good, in order that we may
become sharers in His own holy character. Now, 11
at the time, discipline seems to be a matter not for
joy, but for grief; yet it afterwards yields to those
who have passed through its training the peace of a
righteous life.

'Be cheerful, peaceable, and always on your Guard'

Therefore strengthen the drooping 12
hands and paralysed knees, and make 13
straight paths for your feet, so that what
is lame may not be put entirely out
of joint but may rather be restored.
Ever strive for peace with all men, and for that 14
sanctification apart from which no one will see the
Lord. Carefully see to it that no one fails to avail 15
himself of the grace of God; that no root bearing
bitter fruit spring up and cause trouble among you,
and through it the whole brotherhood be defiled;
and that there be no fornicator, and no ungodly 16
person like Esau, who, in return for a single meal,
parted with his birthright. For you know that even 17

afterwards, when he wished to secure the blessing, he was rejected; he found no opportunity for repentance, though he sought the blessing earnestly with tears.

The Difference between the Inauguration of the earthly and heavenly Kingdoms of God

The Contrast between Sinai and Mount Zion

No, you have not come near to something material all ablaze with fire, and to 18
gloom and darkness and storm and 19
trumpet-blast and the sound of words—a sound such that those who heard it entreated that no
further word should be added. For they could not 20
endure the order which had been given, 'EVEN A BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED TO
DEATH' (Exod. xix. 12, 13); and so terrible was the 21
scene that Moses said, 'I TREMBLE WITH FEAR' (Deut.
ix. 19). No! you have come to Mount Zion, and 22
to the city of the living God, the heavenly Jerusalem,
to countless hosts of angels to the festal gathering and 23
Church of the firstborn, whose names are recorded in heaven, and to the God of all as Judge, and to the
spirits of righteous men made perfect, and to Jesus 24
the mediator of a new Covenant, and to the sprinkled blood which speaks in more gracious tones than that of Abel.

The Necessity for scrupulous Obedience

See to it that you do not refuse to 25
listen to Him who is speaking to you. For if they of old did not escape unpunished when they refused to listen to Him who spoke on earth, much less shall we escape who turn a deaf ear to Him who now speaks from
heaven. His voice then shook the earth, but now 26
we have His promise, 'YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE,
BUT HEAVEN ALSO' (Hag. ii. 6). Here the words 27
'Yet again, once for all' denote the removal of the things which can be shaken—created things—in

order that the things which cannot be shaken may remain.

A Reason for Gratitude

Therefore, receiving a kingdom which cannot be shaken, let us cherish thankfulness, so that we may offer to God an acceptable service with godly reverence and awe. 28 For our God is indeed a consuming fire (Deut. iv. 24). 29

Final Exhortations

Brotherly Love and Purity urged

13 1,2 Let brotherly love continue. Do not neglect to show hospitality to strangers; for, by being hospitable, some, without knowing it, have had angels as their guests (Gen. xviii., xix.; Judges xiii.). 3 Remember prisoners, as if you were in prison with them; and remember those suffering ill-treatment, for you yourselves also are still in the body. 4 Let marriage be held in honour among all, and let the marriage bed be unpolluted; fornicators and adulterers God will judge.

'Be contented. GOD will never fail you'

5 Your lives should be untainted by love for money. Be content with what you have; for God Himself has said,

'I WILL NEVER LET YOU GO:
I WILL NEVER FORSAKE YOU'

(Gen. xxviii. 15; Deut. xxxi. 6–8; Josh. i. 5).

6 So that we fearlessly say,

'THE LORD IS MY HELPER; I WILL NOT BE AFRAID:
WHAT CAN MAN DO TO ME?' (Ps. cxviii. 6).

Christ and Christian Truth do not change

7 Remember your former leaders—it was they who brought you the Word of God. Bear in mind how they ended their lives, and imitate their faith. 8 Jesus Christ is the same yesterday and to-day—yes, and for ever. 9 Do not be drawn aside by all sorts of strange teaching; for it is well to have the heart strengthened by grace and not by meats, from which those who place dependence upon them have derived no benefit.

Our Altar, Sacrifice, and true Home

We Christians have an altar from 10
which those who serve the Tabernacle
have no right to eat. For the bodies of 11
those animals of which the blood is
carried by the High Priest into the Holy place as an
offering for sin are burned outside the camp (Lev.
xvi.). And for this reason Jesus also, in order, by 12
His own blood, to set the people free from sin,
suffered outside the gate. Therefore let us go to 13
Him outside the camp, bearing the same reproach as
He. For we have no abiding city here, but we seek 14
the city which is to come.

‘Give Thanks in Words and by Unselfishness’

Through Him, then, let us continually 15
lay on the altar a sacrifice of praise to
God, that is, the fruit of lips that give
thanks to His Name. And do not forget 16
to be kind and liberal ; for with sacrifices of that
sort God is greatly pleased.

‘Be loyal to your religious Leaders’

Obey your leaders and be submissive 17
to them, because they are keeping watch
over your souls as those who will have
to give account ; so that they may do this
with joy and not with lamentation—for that would
be of no advantage to you.

A Request for Prayer

Pray for us ; for we are sure that we 18
have clear consciences, and we desire
to live honourably in every respect. I 19
specially urge this upon you all the more, that I may
the sooner be restored to you.

A farewell Blessing

Now may the God of peace who 20
brought up from the dead the great
Shepherd of the sheep with the blood of
the eternal Covenant, even Jesus our Lord, equip 21
you with every good for the doing of His will,
effecting in us that which is pleasing in His sight
through Jesus Christ. To Him be the glory for
ever and ever. Amen.

Conclusion

Bear with me, brethren, when I thus 22
exhort you ; for, in fact, it is but a short
letter that I have written to you.

You will rejoice to hear that our brother Timothy 23
has been set at liberty. If he comes soon, I will see
you with him. Greet all your leaders and all the 24
saints. The brethren from Italy send you greetings.
Grace be with you all. Amen. 25

THE EPISTLE OF JAMES

Greeting

James, a servant of God and of the Lord Jesus Christ: to the twelve tribes of the Dispersion, greeting. 1 **1**

The Testing of Faith and Character

Reckon it nothing but joy, my brethren, 2
whenever you find yourselves surrounded
by various temptations. Be assured that 3
the testing of your faith leads to power of
endurance; only let endurance do its full work 4
so that you may become perfect and complete,
deficient in nothing. If any one of you is de- 5

Wisdom to be sought from God

ficient in wisdom, let him ask God
who gives with open hand to all men
and without upbraiding; and it will be
given him. But let him ask in faith and 6
have no doubts; for he who has doubts is like the
surge of the sea, driven by the wind and tossed about.
A person of that sort must not expect to receive 7
anything from the Lord, being a man of two minds, 8
undecided in every step he takes.

Outward Circumstances do not last

Let a brother in humble life rejoice 9
when he is promoted; but a rich man 10
should rejoice in being brought low, for
like flowers of the field he will pass away.
The sun rises with his scorching heat and dries up 11
the herbage, so that its flowers drop off and the
beauty of its appearance perishes; and in the same
way rich men in the midst of their occupations
will fade away.

Sin: its real Origin and final Harvest

Blessed is he who endures trials; for 12
when he has stood the test, he shall gain
the crown of life which the Lord has promised to those who love Him. Let no one 13

say when passing through trial, 'My temptation is from God;' for God is incapable of being tempted by evil, and He Himself tempts no one. But when a 14
man is tempted, it is his own passions that carry him away and serve as a bait. Then the passion con- 15
ceives, and becomes the parent of sin; and sin, when fully matured, gives birth to death.

Only what is good comes from God

Do not be deceived, my beloved 16
brethren. Every good gift and every 17
perfect boon is from above, and comes down from the Father, who is the source of all Light. In Him there is no variation nor the shadow of change. In accordance with His will He 18
made us His children, through the word of the truth so that we might, in a sense, be the firstfruits of the things which He has created.

Self-Control in Speech and Temper urged

You know this, my beloved brethren. 19
But let every one be quick to hear, slow to speak, and slow to be angry. A 20
man's anger does not accomplish God's righteousness. Ridding yourselves, therefore, of all 21
that is vile and of the excesses of malice, welcome in a humble spirit the word implanted within you, which is able to save your souls.

The Necessity and Blessedness of Obedience

But prove yourselves obedient to the 22
word, and do not be mere hearers of it, deluding yourselves. If any one listens 23
but does not obey, he is like a man who carefully looks at his own face in a mirror; for although he looks carefully at himself, he 24
goes away and immediately forgets what sort of man he was. He however who looks closely into the 25
perfect law of freedom and continues looking, being not a hearer who forgets, but an obedient doer, will find blessing in the very act of obedience.

Brotherly Love and Purity of Life are essential

If a man thinks that he is religious, 26
although he does not curb his tongue but deceives his own heart, his religion is worthless. The religion which is pure 27
and stainless in the sight of our God and

Father is to visit orphans and widows in their time
of trouble, and to keep one's own self unspotted
from the world.

Do not court the Rich and slight the Poor

My brethren, while holding to your 1 2
faith in our Lord Jesus Christ who is
the Glory, do not exhibit partiality.
Suppose a man comes into one of 2
your meetings wearing gold rings and
fine clothes, and there also comes in a
poor man wearing shabby clothes, and you pay regard 3
to the one who wears the fine clothes, and say, 'Sit
here; this is a good place'; while to the poor man
you say, 'Stand there, or sit on the floor at my feet'—
is it not plain that in your hearts you have little faith, 4
seeing that you have become judges full of wrong
thoughts?

Some poor Men are rich. Some rich Men are wicked

Listen, my beloved brethren. Has not 5
God chosen those whom the world regards
as poor to be rich in faith and heirs
of the Kingdom which He has promised
to those that love Him? But you have 6
put dishonour upon the poor man. Yet is it not
the rich who grind you down? Are not they the
people who drag you into the law courts? the 7
people who speak evil of the noble Name by which
you are called? If, however, you perform the royal 8
law, in obedience to the Scripture 'YOU ARE TO
LOVE YOUR NEIGHBOUR AS YOU LOVE YOURSELF'
(Lev. xix. 18), you act rightly. But if you show 9
partiality you commit sin, and are convicted by the
law as offenders.

The Law demands perfect Obedience

A man who keeps the law as a whole, 10
but fails in a single point, has become
guilty of violating all. For He who said, 11
'DO NOT COMMIT ADULTERY,' also said,
'DO NOT COMMIT MURDER' (Exod. xx. 13, 14; Deut.
v. 17, 18); and if you are a murderer, although not
an adulterer, you have become an offender against
the law. Speak and act as those should who are 12
to be judged by the law of freedom. For he who 13

shows no mercy will incur judgement without mercy ;
but mercy triumphs over judgement.

A lifeless Faith is useless

What good is it, my brethren, if a man 14
professes to have faith, and yet his actions
do not correspond ? Can such faith
save him ? Suppose a brother and a sister 15
are poorly clad or lack daily food, and one of you says
to them, ‘ Fare you well ; keep yourselves warm and 16
well fed,’ and yet you do not supply their bodily
needs ; what is the use of that ? So also faith, if it 17
is unaccompanied by obedience, is dead in itself.

Even evil Spirits ‘ believe ’

Nay, some one will say, ‘ You have 18
faith, I have actions : prove to me your
faith apart from corresponding actions
and I will prove mine to you by my
actions. You believe that God is one, and you are 19
quite right : evil spirits also believe this, and shudder.’

Abraham’s Faith, and Rahab’s

But, idle boaster, are you willing to be 20
taught that faith apart from obedience is
worthless ? Was it not because of his 21
actions that Abraham our father was
declared to be righteous when he had offered up his
son Isaac upon the altar ? You notice that his faith 22
was co-operating with his actions, and that by his
actions his faith was perfected ; and the Scripture 23
was fulfilled which says, ‘ AND ABRAHAM BELIEVED
GOD, AND HIS FAITH WAS CREDITED TO HIM AS
RIGHTEOUSNESS ’ (Gen. xv. 6), and he received the
name of God’s friend (2 Chron. xx. 7 ; Isa. xli. 8).
You see that it is because of actions that a man is 24
pronounced righteous, and not simply because of
faith. In the same way also was not the harlot 25
Rahab declared to be righteous because of her actions
when she welcomed the spies and sent them off
another way ? For just as a human body without a 26
spirit is lifeless, so also faith is lifeless without obedience.

The urgent Need for Self-Control in Speech

Not many of you, my brethren, should 1 **3**
become teachers, nowing as you do that
we teachers shall undergo severer judgement ;
for all of us often stumble and 2

fall. If any one never stumbles in speech, he
is a perfect man, able to curb even his whole
nature. Now if we put the horses' bits into their 3
mouths to make them obey us, we can turn them
wholly round. Look, again, at the ships: great as 4
they are, and driven along by strong gales, yet they
can be steered with a very small rudder in whatever
direction the will of the man at the helm
determines. In the same way the tongue is an insignificant 5
part of the body, but utters great boasts.
Remember how a mere spark may set a vast forest
in flames.

The Mischief the Tongue can do

And the tongue is a fire. The tongue 6
—that world of wickedness—is that one
of our organs which soils our whole
nature, and sets the whole course of our
lives on fire, being itself set on fire by Gehenna. All 7
kinds of beasts and birds, reptiles and fishes, can be
and have been tamed by human nature. But the 8
tongue no man can tame—a restless mischief, 9
full of deadly poison. With it we bless the Lord
and Father, and with it we curse men, who are made
in God's likeness. Out of the same mouth there 10
proceed blessing and cursing. My brethren, this
ought not to be. Does a fountain send forth fresh 11
water and bitter from the same opening? Can a 12
fig-tree, my brethren, yield olives, or a vine yield
figs? No; nor can salt water yield sweet water.

True Wisdom shows itself in noble Living

Which of you is a wise and well-instructed 13
man? Let him by a right
life show his conduct to be guided by a
wise gentleness. But if in your hearts 14
you have bitter envy and rivalry, do not
speak boastfully and falsely, in defiance of the truth.
That is not the wisdom which comes down from 15
above: it belongs to earth, to the unspiritual nature,
and to evil spirits. For where envy and rivalry are, 16
there also are unrest and every vile deed. The 17
wisdom from above is first of all pure, then peaceful,
courteous, compliant, full of compassion and kind

18

actions, free from vacillation and from insincerity.
And righteousness is the fruit of the seed that is sown 18
in peace by the peacemakers.

4

The real Cause of Strife and of War

What causes wars and contentions 1
among you? Is it not the passions
which are ever at war in your natures?
You covet things and cannot get them; 2
you commit murder; you are envious and cannot
gain your end; you fight and make war. You have
not, because you do not pray; you ask and yet 3
do not receive, because you pray wrongly, your
object being to waste on your pleasures what you
acquire.

We must definitely choose between God and the World

Do you, like wanton women, not know 4
that friendship with the world means
enmity to God? Whoever is bent on
being friendly with the world makes
himself an enemy to God. Do you 5
suppose that it is to no purpose that the
Scripture says, 'The Spirit which He has caused to
dwell in us yearns jealously over us'? And he gives 6
more abundant grace. Hence he says, 'GOD SETS
HIMSELF AGAINST THE HAUGHTY, BUT TO THE LOWLY
HE SHOWS GRACE' (Prov. iii. 34). Submit therefore 7
to God: resist the devil, and he will flee from you.
Draw near to God, and He will draw near to you. 8
Cleanse your hands, you sinners, and make your
hearts pure, you double-minded. Afflict yourselves 9
and mourn and weep; let your laughter be turned
into grief, and your gladness into shame. Humble 10
yourselves in the presence of the Lord, and He will
exalt you.

All evil Speaking is forbidden

Do not speak evil of one another, 11
brethren. The man who speaks evil of
a brother or judges his brother speaks
evil of the Law and judges the Law.
And if you judge the Law, you are no longer one who
obeys the Law, but a judge. The only Lawgiver 12
and Judge is He who is able to save or to destroy.
Who are you to be judging your neighbour?

The awful Uncertainty of Life

Come, you who say, ‘ To-day or to- 13
morrow we will go to this or that city,
and spend a year there and carry on a
successful business,’ when you do not 14
know what will happen to-morrow. For what is
your life ? Why, it is but a mist, which appears
for a short time and then disappears. Instead of that 15
you ought to say, ‘ If it is the Lord’s will, we shall
live and do this or that.’ But, as it is, you boast in 16
your presumption : all such boasting is evil. If, 17
then, a man knows what is right and does not do it,
he commits a sin.

Ill-gotten Gains bring a Curse

Come now, you rich men, weep and 1 **5**
howl for the woes which are coming
upon you. Your treasures are rotten, 2
and your clothes are moth-eaten; your 3
gold and silver are corroded, and their corrosion
will give evidence against you, and will eat your flesh
like fire. You have hoarded up wealth in these last
days. See, the pay of the labourers who have reaped 4
your fields—pay which you have kept back—is crying out ; and the outcries of your harvesters have
entered into the ears of the Lord of the hosts of
heaven. Here on earth you have lived self-indulgent 5
and profligate lives. You have gratified your
appetite with a day of slaughter ! You have con- 6
demned—you have murdered—the righteous man :
he offers no resistance.

The Nearness of Christ’s Return should inspire Fortitude

Be patient, therefore, brethren, until 7
the Coming of the Lord. Notice how a
farmer awaits a precious crop ! He is
patient over it till it has received the early
and the latter rain. So you also must be 8
patient, keeping up your courage ; for
the Coming of the Lord is at hand. Do not cry out 9
against one another, brethren, lest you come under
judgement. See, the Judge is standing at the door.
In illustration, brethren, of persecution patiently 10
endured, take the Prophets who have spoken as
messengers from the Lord. Remember that we call 11

those blessed who endured. You have also heard of Job's endurance, and have seen the issue of the Lord's dealings with him—how full of tenderness and pity the Lord is.

Simple Truthfulness of Speech

But above all things, my brethren, do 12
not swear, either by heaven or by the earth, or with any other oath. Let your 'yes' be simply 'yes,' and your 'no' be simply 'no'; that you may not come under condemnation.

What to do when sad, happy, ill

Is any one of you suffering? Let him 13
pray. Is any one in good spirits? Let
him sing praise. Is any one ill? Let 14
him send for the Elders of the Church,
and let them pray over him, after anointing him with
oil in the name of the Lord. And the prayer of faith 15
will restore the sick man, and the Lord will raise him
up; and if he has committed sins, they shall be
forgiven him.

Confession and Intercession to be mutual

Therefore confess your sins to one 16
another, and pray for one another, so
that you may be cured. Powerful is
the heartfelt supplication of a righteous
man. Elijah was a man with a nature similar to 17
ours, and he earnestly prayed that there might be
no rain: and no rain fell on the land for three
years and six months. Again he prayed, and the 18
sky gave rain and the land yielded its crops (1 Kings
xvii., xviii).

The Blessedness of saving even one from Sin and Death

My brethren, if one of you strays from 19
the truth and some one brings him back,
let him know that he who brings a sinner 20
back from his wrong road will save a
soul from death and throw a veil over
a multitude of sins.

THE FIRST EPISTLE OF PETER.

Greeting

Peter, an Apostle of Jesus Christ, to 1 1
God's elect of the Dispersion in Pontus,
Galatia, Cappadocia, Asia, and Bithynia, chosen in 2
accordance with the foreknowledge of God the
Father, through the sanctifying work of the Spirit,
with a view to obedience and to sprinkling with the
blood of Jesus Christ: may more and more grace and
peace be granted to you.

Thanksgiving for the Hope and Promise of Heaven

Blessed be the God and Father of our 3
Lord Jesus Christ, who in His great mercy
has begotten us anew to a living hope
through the resurrection of Jesus Christ
from the dead, to an inheritance imperishable, un- 4
defiled, and unfading, reserved in heaven for you,
who are kept by God's power through your faith for 5
a salvation that is ready to be unveiled at the end
of the world. Exult in the prospect of this, even 6

The earthly Cross tests and perfects Faith

if now, for a short time, you are compelled to sorrow amid various trials.
These happen in order that the testing 7
of your faith—being more precious than
that of gold, which perishes but yet is proved by fire
—may be found to result in praise and glory and
honour at the revelation of Jesus Christ. You love 8
Him, though you have never seen Him. In Him,
though at present you do not see Him, you yet trust,
and triumph with a joy unspeakable and crowned
with glory, while you are securing as the outcome of 9
your faith the salvation of your souls.

About that salvation Prophets made earnest inquiry 10
and search, and they who spoke beforehand of the
grace which was to come to you. They investigated 11

Prophets and Angels keenly interested in our Salvation

the time which the Spirit of Christ within them kept indicating, or its characteristics, when He solemnly made known beforehand the sufferings that were destined for Christ and the glories which would follow. To them it was revealed 12 that they were serving not themselves but you, in predicting the things which have now been announced to you by those who, through the Holy Spirit sent from heaven, brought you the gospel. Angels long to peer into these things.

Alertness, Self-Control, Obedience, Consecration

Therefore prepare your minds, and fix 13 your hopes calmly and unfalteringly upon the boon that is soon to be yours at the revelation of Jesus Christ. And, like 14 obedient children, do not shape your lives by the cravings which were formerly yours in the time of your ignorance, but, in imitation of the holy One 15 who has called you, do you also be holy in all your behaviour; since it is written, 'YOU ARE TO BE 16 HOLY, BECAUSE I AM HOLY' (Lev. xi. 44; xix. 2).

'Redeemed at infinite Cost, love and fear God'

And if you address as your Father the 17 One who judges impartially in accordance with each man's actions, then spend in fear the time of your stay on earth, knowing 18 that it was not with perishable wealth, silver or gold, that you were ransomed from the futile habits of life inherited from your forefathers, but 19 with the precious blood of Christ—as of an unblemished and spotless lamb. He was predestined 20 indeed to this work, even before the creation of the world, but has been manifested in these last days for your sakes; through Him you are faithful to God, who 21 raised Him from the dead and gave Him glory, so that your faith and hope are resting upon God.

The Gospel gives Birth to a Life of brotherly Love

Now that, through your obedience to 22 the truth, you have prepared your souls by purification for sincere brotherly love, you must love one another heartily and fervently. For you have been begotten 23

again by God's living and enduring word not from
perishable, but imperishable seed. For 24

'ALL MANKIND IS LIKE GRASS,
AND ALL THEIR BEAUTY IS LIKE ITS FLOWERS.
THE GRASS DRIES UP,
AND ITS FLOWERS DROP OFF;
BUT THE WORD OF THE LORD REMAINS FOR EVER' 25
(Isa. xl. 6–8).

And that means the Message which has been proclaimed to you in the gospel.

How brotherly Love must manifest itself

2 1 Rid yourselves therefore of all ill-will and all deceitfulness, of insincerity and envy, and of all evil speaking. 2 Thirst, like newly-born infants, for pure milk for the soul, that by it you may grow up to salvation; 3 if you have had any taste of the goodness of the Lord.

Christ a Cornerstone, or a Rock to stumble over

4 Come to Him, the living Stone, rejected indeed by men, but in God's esteem chosen and valuable. 5 And yourselves also like living stones be built up into a spiritual house, as a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. 6 For it is contained in Scripture,

'SEE, I AM PLACING IN ZION A CORNERSTONE,
CHOSEN AND VALUABLE,
AND HE WHOSE FAITH RESTS ON HIM SHALL NEVER
BE DISAPPOINTED' (Isa. xxviii. 16).

7 You believers, therefore, feel His value; but for unbelievers—'A STONE WHICH THE BUILDERS REJECTED HAS BEEN MADE THE CORNERSTONE' (Ps. cxviii. 22), 8 and 'A STONE TO TRIP OVER, AND A ROCK TO STUMBLE AT' (Isa. viii. 14). They trip over it because they are disobedient to God's Message, and to this they were destined.

Consecrated Christians are the true Israel

9 But you are a chosen race, a royal priesthood, a holy nation, a people belonging to God, that you may make known the perfections of Him who called you out of darkness into His marvellous light. 10 Once you were not a people, but now you are the people

of God. Once you had not found mercy, but now you have.

The Foe within us is to be strenuously resisted

Beloved, I entreat you as strangers and 11
foreigners to restrain the cravings of your
lower natures which wage war upon the
soul. Live honourable lives among the 12
Gentiles, in order that, although they
speak against you as evil-doers, from your good deeds
they may witness your character, and may glorify
God on the day of visitation.

The Duty of Obedience to earthly Rulers

Submit, for the Lord's sake, to every 13
authority set up by man, whether it
be to the Emperor as supreme, or to 14
governors as sent by him for the punishment
of evil-doers and the encouragement of well-doers.
For it is God's will that by doing well you 15
should thus silence the ignorant talk of foolish
persons. Be free men, and yet do not make your 16
freedom a screen for base conduct, but be God's
servants. Honour every one. Love the brother- 17
hood, fear God, honour the Emperor.

Servants were to be faithful, even if ill-treated

Servants, be submissive to your 18
masters, with the utmost respect—not
only if they are kind and thoughtful, but
also if they are unreasonable. For it is 19
acceptable with God, if, through consciousness
of His presence, a man bears wrong, when
treated unjustly. If you do wrong and receive a blow 20
for it, what credit is there in your bearing it patiently?
But if when you do right and suffer for it you bear
it patiently, this is acceptable with God.

The Example of Jesus, who bore our Sins

It is to this you were called; because 21
Christ also suffered on your behalf, leaving
you an example so that you should
follow in His steps. He never sinned, 22
and no guile was ever heard from His mouth. When 23
He was reviled, He did not answer with reviling;
when He suffered, He did not threaten, but left His
cause in the hands of the righteous Judge. Our 24
sins He Himself bore in His own body on the cross,

so that we, being alienated from our sins, may live
righteous lives. By His wounds you have been
healed. For you were astray like lost sheep, but 25
now you have come back to the Shepherd and
Guardian of your souls.

Wives were to live nobly and dress simply

Married women, in the same way, be 1 3
submissive to your husbands, so that even
if some of them disbelieve the word, they
may, apart from the word, be won over
by the daily life of their wives, after seeing your daily 2
lives so chaste and reverent. Yours ought not to be 3
the outward adornment of plaiting the hair, putting
on jewels of gold, or wearing various dresses, but 4
an inward beauty of nature, the imperishable ornament
of a gentle and peaceful spirit, which is indeed
precious in the sight of God. For this is how of old 5
the holy women who set their hopes upon God used to
adorn themselves, being submissive to their husbands.
Thus Sarah obeyed Abraham, calling him master. 6
And you have become Sarah's children if you do
right and permit nothing whatever to terrify you.

Husbands were to manifest tender Thoughtfulness

Husbands, in the same way, live with 7
your wives with a clear recognition of the
fact that they are weaker than you. Yet,
since you are heirs with them of
God's free gift of Life, treat them with
honour; so that your prayers may be
unrestrained.

Unity, mutual Affection, Humility, and a forgiving Spirit urged

In conclusion, all of you should be 8
harmonious, sympathetic, kind to the
brethren, tender-hearted, lowly-minded,
not requiting evil with evil nor abuse 9
with abuse, but, on the contrary, giving
a blessing, because a blessing is what
you have been called by God to inherit.
For 10

‘HE WHO WISHES TO ENJOY LIFE
AND SEE HAPPY DAYS—
LET HIM RESTRAIN HIS TONGUE FROM EVIL,
AND HIS LIPS FROM DECEITFUL WORDS;

LET HIM TURN FROM EVIL, AND DO GOOD; 11
LET HIM SEEK PEACE AND PURSUE IT. 12
FOR THE EYES OF THE LORD ARE UPON THE
RIGHTEOUS,
AND HIS EARS ARE OPEN TO THEIR SUPPLICATION;
BUT THE FACE OF THE LORD IS SET AGAINST EVIL-
DOERS' (Ps. xxxiv. 12–16).

The happy Results of Enthusiasm for Righteousness

And who will harm you, if you show 13
yourselves zealous for what is good?
But even if you suffer for righteousness' 14
sake, you are to be envied. So do not be
alarmed by their threats, nor troubled;
but in your hearts consecrate Christ as Lord, being 15
always ready to make your defence to any one who
asks from you a reason for the hope which you cherish.
Yet argue gently and cautiously, keeping your con- 16
sciences clean, so that, when you are spoken against,
those who slander your good Christian lives may be
put to shame.

Blessings which followed the Sufferings of the sinless Jesus

For it is better that you should suffer 17
for doing right, if such be God's will,
than for doing evil; because Christ also 18
once for all died for sins, the innocent
One for the guilty many, in order to
bring us to God. He was put to death
in the flesh, but made alive in the spirit, in which He 19
also went and preached to the spirits that were in
prison, who in former times had been disobedient, 20
when God's longsuffering patiently waited in the days
of Noah during the building of the Ark, in which a
few persons—eight in number—were brought safely
through the water. And, corresponding to that 21
figure, baptism now saves you—not the washing off
of material defilement, but the craving of a good
conscience after God—through the resurrection of
Jesus Christ, who is at God's right hand. He has 22
gone into heaven, and angels, authorities, and powers
have been made subject to Him.

Since, then, Christ has suffered in the flesh, you 1 **4**
also must arm yourselves with the same resolve

Christ's Example should inspire Fortitude and Purity of Life

—because he who has suffered in the
flesh has done with sin—that henceforth 2
you may spend the rest of your earthly
lives, governed not by human passions,
but by the will of God. For you have 3
given time enough in the past to the things
which the Gentiles delight in—pursuing,
as you did, a course of licence, debauchery, hard
drinking, revelry, carousing, and unholy idolatry.
In regard to this they are astonished that you do 4
not run into the same excess of profligacy as they
do; and they abuse you. But they will have to give 5
account to Him who is ready to pronounce judgement on the living and the dead. For it is to this end
that the gospel was proclaimed even to dead men, 6
that they may be judged as men in the body, but may
live as God lives in the spirit.

'The End is at Hand. Live accordingly'

But the end of all things is at hand: 7
therefore be sober-minded and temperate,
that you may give yourselves to prayer.
Above all love one another fervently, for 8
love veils a multitude of faults. Extend ungrudging 9
hospitality towards one another. Whatever be the 10
gifts which each has received, you must use them for
one another's benefit, as good stewards of God's
manifold kindness. If any one preaches, let it be as 11
uttering God's oracles; if any one renders a service,
let it be in the strength which God supplies;
so that in everything glory may be given to God
through Jesus Christ, to whom belong the glory and
the might for ever and ever. Amen.

To suffer for Christ is a glorious Privilege

Beloved, do not be surprised at the 12
fiery ordeal coming among you to put
you to the test—as though some exceptional thing were happening to you. No, 13
in the degree that you share in the sufferings of
Christ rejoice, so that at the unveiling of His glory
you may also rejoice with exultation. Blessed are 14
you if you are reproached for bearing the name of
Christ; for the Spirit of glory—even the Spirit of

God — is resting upon you. But let not one of 15
you suffer as a murderer or a thief or an evil-doer,
or as a busybody. If however any one suffers 16
because he is a Christian, let him not be ashamed,
but let him glorify God for that name.

The Awfulness of the Judgement which was now beginning

For the time has come for judgement 17
to begin at the house of God; and if it
begins with us, what will be the end of
those who reject God's gospel? And if 18
it is difficult for a righteous man to be
saved, what will become of irreligious
men and sinners?

So then, let those who suffer in accordance with 19
the will of God and are leading a good life entrust
their souls to a faithful Creator.

Pastors urged to live exemplary Lives

Now I exhort the Elders among you— 1 **5**
I who am their fellow Elder and an eye-
witness of the sufferings of Christ, and
also a sharer in the glory which is to be
revealed: be shepherds of God's flock which is 2
among you. Exercise the oversight not reluctantly
but voluntarily, in accordance with the will of God;
not for base gain but readily; not lording it over your 3
charges but proving yourselves patterns to the flock.
And then, when the chief Shepherd appears, you will 4
receive the never-withering wreath of glory.

Young Men exhorted to Humility and quiet Faith

In the same way you younger men 5
must submit to your elders; and all of
you must gird yourselves with humility
towards one another, for God sets Him-
self against the proud, but shows grace to the humble.
Humble yourselves therefore under the mighty 6
hand of God, so that at the right time He may set
you on high. Throw the whole of your anxiety upon 7
Him, because He cares for you.

'Be on the alert. Strenuously resist the Tempter'

Be circumspect, and be on the alert. 8
Your enemy, the Devil, is going about
like a roaring lion to see whom he can
devour. Withstand him, firm in your 9
faith; knowing that the same sufferings

are imposed on your brethren in all the world. And 10
the God of all grace, who has called you to share His
eternal glory, through Christ, after you have suffered
for a short time, will Himself make you perfect, firm,
and strong. His is the power for ever and ever! 11
Amen.

Farewell Greetings I have written you this short letter by 12
the hand of Silvanus, our faithful brother
—for such I regard him—in order to encourage you,
and to bear witness that such is the true grace of God.
In it stand fast. The Church in Babylon, elect like 13
yourselves, sends greetings, and so does Mark my
son. Greet one another with a kiss of love. Peace 14
be with all of you who are in Christ.

THE SECOND EPISTLE OF PETER

Greeting

Simon Peter, a servant and Apostle of 1 1
Jesus Christ, to those to whom there has
been allotted a faith of equal privilege with ours
through the righteousness of our God and of our
Saviour Jesus Christ: may more and more grace and 2
peace be granted to you in the knowledge of God and
of Jesus our Lord, seeing that His divine power has 3
given us all things that are needful for life and godliness, through the knowledge of Him who called us
by His own glory and perfection.

'Rely upon God's Promises and grow more and more Christlike'

Thereby He has granted us His exceeding 4
great and precious promises, in
order that through them you may become
sharers in the divine nature, having
escaped the corruption which is now in
the world by reason of lustful passions.
And for this very cause—adding, besides, 5
all earnestness—with your faith exhibit also a noble
character: with a noble character, knowledge; with
knowledge, self-control; with self-control, endur- 6
ance; with endurance, godliness; with godliness,
love to the brethren; and with love to the brethren, 7
love. If these things exist in you, and increase, they 8
prevent your being either idle or unfruitful in advancing towards a full knowledge of our Lord Jesus
Christ. For the man in whom they are lacking is 9
blind, short-sighted, forgetful that he has been
cleansed from his old sins.

The Need for persistent Faithfulness

For this reason, brethren, be all the 10
more in earnest to make certain of your
calling and election; for, so long as you
practise these things, you will never

stumble. And so a triumphant admission into the 11
eternal Kingdom of our Lord and Saviour Jesus Christ
shall be accorded to you.

Peter's Earnestness in view of his approaching Death

For this reason I shall always persist 12
in reminding you of these things, although
you know them and are stedfast believers
in the truth which you possess. But I 13
think it right, so long as I sojourn in this
body, to arouse you by such reminders.
For I know that soon my body must be laid aside, as 14
indeed our Lord Jesus Christ revealed to me. So 15
on every occasion I will also do my best to enable
you to recall these things after my departure.

Christ's Transfiguration a Pledge and Foretaste of His Advent

When we made known to you the 16
power and Coming of our Lord Jesus
Christ, we were not following cleverly
devised legends, but we had been eye-
witnesses of His majesty. He received 17
honour and glory from God the Father,
and out of the wondrous glory words
such as these were conveyed to Him, 'This is My
beloved Son, in whom I take delight.' And we our- 18
selves heard these words conveyed from heaven,
when we were with Him on the holy mountain.

The ancient Scriptures also testify to His glorious Advent

So we have the word of prophecy con- 19
firmed; to which you do well to pay
attention—as to a lamp shining in a dark
place—until day dawns and the morning
star rises in your hearts. But, above 20
all, remember that no prophecy in Scrip-
ture is a matter of private interpretation; for
never did any prophecy come by human will, but 21
men sent by God spoke as they were impelled by
the Holy Spirit.

False Teachers were coming, foredoomed to Destruction

But there were also false prophets 1 **2**
among the people, as there will be teachers
of falsehood among you too, who will
cunningly introduce fatal heresies, dis-
owning even the Sovereign who has re-
deemed them, and bringing on themselves

swift destruction. And in their immoral ways they 2
will have many disciples, through whom the true
Way will be brought into disrepute. Greedy for 3
riches, they will trade on you with their canting talk.
From of old their condemnation has not been in
abeyance, and their destruction has not been slumbering.

Ancient Examples of Retribution and Deliverance

For if God did not spare angels when 4
they had sinned, but hurled them down
to Tartarus and consigned them to caves
of darkness, keeping them in reserve for
judgement ; and if He did not spare the 5
ancient world, although He preserved Noah, that
herald of righteousness, with seven others, when He
brought a deluge on the world of the ungodly ; if He 6
reduced to ashes the cities of Sodom and Gomorrah,
and condemned them to overthrow, making them an
example to people who should thereafter live godless
lives, but rescued righteous Lot, who was sore dis- 7
tressed by the dissolute conduct of lawless men (for 8
their lawless deeds were torture, day after day, to the
righteous soul of that righteous man—all that he saw
and heard in their midst), then the Lord knows how 9
to rescue godly men from temptation, and on the other
hand how to keep the unrighteous under punishment
for the Day of Judgement, and especially those who 10
are abandoned to sensuality—craving for polluted
things, and scorning control.

A Description of the False Teachers. Their sure Ruin

Audacious and self-willed, they do not
tremble when speaking evil of the angelic
Orders; while angels, though greater 11
than they in might and power, do not
bring any railing accusation against these
in the presence of the Lord. But these 12
men, like brute beasts, born with such natural instincts that they are only to be captured or destroyed,
in their ignorance are abusive, and in their corruption they will perish, receiving injury in retribu- 13
tion for the injuries they do. They reckon it
pleasure to roll in luxury in broad daylight. They

are spots and blemishes, while feeding luxuriously
at their love-feasts, as they banquet with you. Their 14
eyes are full of adultery, eyes such as cannot cease
from sin. These men set traps for unstedfast souls,
their own hearts being trained in covetousness—an
accursed race ! Forsaking the straight road, they 15
have gone astray, having followed in the steps of
Balaam, the son of Beor, who preferred the wages of
unrighteousness. He however was rebuked for his 16
transgression : a dumb beast of burden spoke with
a human voice and checked the madness of the
prophet.

They corrupt and enslave their fellow Men

These people are wells without water, 17
mists driven along by a storm, men for
whom the densest darkness has been
reserved. For, while they pour out their 18
frivolous and arrogant talk, they use sensual pleasures
—various kinds of immorality—as a trap for men
who are just escaping from those who live in error.
And they promise them freedom, although they are 19
themselves the slaves of corruption. For a man is
the slave of any thing by which he has been overcome.

Backsliders : their Misery and Degradation

For if, after escaping from the pollutions 20
of the world through knowledge
of our Lord and Saviour Jesus
Christ, people are once more entangled
in these pollutions and are overcome, their last
state is worse than their first. It would have been 21
better for them not to have known the way of
righteousness, than, after knowing it, to turn back
from the holy commandment which was delivered
to them. Their case is that described in the true 22
proverb, ‘ A DOG RETURNS TO WHAT HE HAS VOMITED ’
(Prov. xxvi. 11), and ‘ A sow when washed falls to
rolling in filth.’

The Object of this Letter

This is the second letter which I have 1 **3**
now written to you, beloved. In both
I seek to revive in your sincere minds
certain memories, so that you may recall 2
the words spoken beforehand by the holy Prophets,

and the commandment of our Lord and Saviour given through your Apostles.

Men would come ridiculing Warnings as to Judgement

First remember that, in the last days, 3
men will come with their mockery—men governed by their own passions, and asking,
4 'Where is His promised Return? For from the time our fathers fell asleep all things continue as they have been ever since the creation.'

They are wilfully blind to the fact that there 5
were heavens of old and an earth rising from and extended through water, by the word of God; and that, 6
by means of these, the then existing world was overwhelmed with water and perished. But the present 7
heavens and earth are, by the same word, stored up, reserved for fire against a day of judgement and of destruction for the ungodly.

The Day of Christ. Its Certainty and sudden Coming

But this one thing, beloved, you 8
must not forget. With the Lord one day is as a thousand years, and a thousand years are as one day. The 9
Lord is not slow about His promise, as some men count slowness. He bears patiently with you, His desire being that no one should perish but that all should come to repentance. But the day 10
of the Lord will come like a thief, on which the heavens will pass away with a rush and a roar, the elements be destroyed in the fierce heat, and the earth and all its works will vanish.

'Live nobly in preparation for that Day'

Since all these things are thus on the 11
verge of dissolution, what sort of men ought you to be in all holy living and godly conduct, expecting and helping to 12
hasten the coming of the day of God, by reason of which the heavens, all ablaze, will be dissolved, and the elements will burn and melt? But in accordance with His promise we expect new 13
heavens and a new earth, in which righteousness dwells.

Absolute Perfection to be striven for

Therefore, beloved, as you are expecting this, earnestly seek to be found by Him, free from blemish or reproach, 14
in peace. And regard the forbearance 15
of our Lord as salvation, as our beloved brother Paul also has written to you in virtue of the wisdom granted to him. That is what he says in all 16
his letters, when speaking in them of these things. In those letters there are some statements hard to understand, which ill-taught and unstable people pervert, just as they do the rest of the Scriptures, to their own ruin.

A final Warning and Exhortation

You, therefore, beloved, being warned 17
beforehand, must be on your guard so as not to be led away by the errors of lawless men nor fall from your own stedfastness. But grow in the grace and knowledge 18
of our Lord and Saviour Jesus Christ.

To Him be the glory, both now and to the day of Eternity!

THE FIRST EPISTLE OF JOHN

Introduction

Eternal Life has been manifested in Jesus

What was from the beginning, what 1 **1**
we have heard, and have seen with
our own eyes, what we once beheld and
our own hands handled concerning the
Word of Life—the Life was manifested, and we 2
have seen and bear witness, and we declare unto you
the Life eternal which was with the Father and was
manifested to us—what we have seen and heard 3
we announce to you also, in order that you also
may have fellowship with us, our fellowship being
with the Father and with His Son Jesus Christ.
We write these things in order that our joy may be 4
made complete.

Some vivid Contrasts

'Live in the Light and confess your Sins'

This is the Message which we have 5
heard from Him and report to you—God
is Light, and in Him there is no darkness.
If, while we are living in darkness, we 6
profess to have fellowship with Him, we speak
falsely and do not carry out the truth. But if we 7
live in the light as He is in the light, we have fellowship
with one another, and the blood of Jesus, His
Son, cleanses us from all sin. If we claim to be 8
free from sin, we deceive ourselves and the truth is
not in us. If we confess our sins, He is faithful 9
and just to forgive us our sins and cleanse us from
all unrighteousness. If we deny that we have 10
sinned, we make Him a liar, and His word is not
in us.

2

The Saviour of the World. Only the Obedient really know Him

My dear children, I write thus to you 1
that you may not sin. If any one does
sin, we have an Advocate with the Father
—Jesus Christ the righteous; and He 2
is Himself the propitiation for our sins,
and not for ours only, but also for the sins
of the whole world. And by this we learn that we 3
know Him—if we obey His commands. He who 4
professes to know Him, and does not obey His com-
mands, is a liar, and the truth is not in him. But 5
whoever obeys His word, in him love for God has
reached perfection. By this we can learn that we
are in Him. The man who professes to continue in 6
Him is himself also bound to live as He lived.

Those who disobey the Law of brotherly Love are in Darkness

Beloved, it is no new command that I 7
am writing you, but an old command
which you have had from the beginning.
By the old command I mean the word
which you have heard. And yet I am 8
writing you a new command, for such
it really is, so far as both He and you are concerned;
because the darkness is passing away and the true
light is already shining. Any one who professes to 9
be in the light and hates his brother is still in dark-
ness. He who loves his brother continues in the 10
light, and there is no stumbling-block in him. But 11
he who hates his brother is in darkness and walks
in darkness; and he does not know where he
is going, because the darkness has blinded his
eyes.

Reasons why this Letter was written

I am writing to you, dear children, 12
because your sins are forgiven you for His
sake. I am writing to you, fathers, be- 13
cause you know Him who has existed from
the beginning. I am writing to you, young men,
because you have overcome the evil one.

I have written to you, children, because you know
the Father. I have written to you, fathers, because 14
you know Him who has existed from the beginning.
I have written to you, young men, because you are

strong and God's word continues to be in you, and you have overcome the evil one.

Love for this passing World cannot co-exist with Love for God

Love not the world, nor the things in 15
the world. If any one loves the world,
there is no love in him for the Father.
For all that is in the world—the desire 16
of the flesh, the desire of the eyes,
the show and pride of life—comes not
from the Father, but from the world. And the 17
world, with its desire, is passing away, but he who
does God's will continues for ever.

Warnings against Backsliders and false Teachers

Apostasy a Sign that the End of the Age was at Hand

Dear children, the last hour has come ; 18
and as you have heard that antichrist is
coming, so even now many antichrists
have appeared. By this we may know
that the last hour has come. They have 19
gone forth from our midst, but they did not belong to
us ; for had they belonged to us, they would have
remained with us. But they left us that it might be
manifest that none of them belongs to us. As for 20
you, you have an anointing from the holy One and
you all have knowledge. I have written to you, not 21
because you are ignorant of the truth, but because
you do know it, and that no lie comes from the
truth.

The Denial or Acknowledgement of Jesus as the Christ

Who is the liar but he who denies that 22
Jesus is the Christ ? He who disowns
the Father and the Son is the antichrist.
No one who disowns the Son has the 23
Father. He who acknowledges the Son
has also the Father. For yourselves, let the teaching 24
which you have heard from the beginning abide within
you. If that teaching does abide within you, you
also will abide in the Son and in the Father. And 25
this is the promise which He Himself has given us
—the life eternal.

'Taught by the Spirit, maintain Union with Christ'

I have thus written to you concerning 26
those who try to lead you astray. But 27
the anointing which you yourselves received from Him remains within you,
and you have no need for any one to
teach you; but as His anointing gives you instruction in all things—and is true and is no falsehood—you are abiding in Him, even as it has taught
you to do.

And now, dear children, abide in Him; so 28
that, if He appears, we may have confidence, and
may not shrink away in shame from Him at His
Coming. Since you know that He is righteous, be 29
assured that every one also who acts righteously is a
child of His.

God's Children and the Devil's Children

God's wondrous Love inspires with Hope and makes us pure

See what love the Father has bestowed 1 **3**
upon us, that we should be called God's
children: and that is what we are. For
this reason the world does not recognise
us, because it did not recognise Him.
Beloved, we are now God's children, but 2
what we are to be has not yet been manifested. We
know that if He appears we shall be like Him, because
we shall see Him as He is. And any one who has 3
this hope fixed on Him, purifies himself as He is
pure.

Sin cannot co-exist with Union with Christ

Every one who commits sin also com- 4
mits lawlessness; for sin is lawlessness.
And you know that He appeared in order 5
to take away sins; and in Him there is no
sin. No one who abides in Him sins: no one who 6
sins has seen Him or knows Him.

Righteousness impossible apart from a righteous Life

Dear children, let no one lead you 7
astray. The man who acts righteously is
righteous, just as He is righteous. He 8
who commits sin belongs to the devil,
because the devil has been a sinner from

the beginning. The Son of God appeared for the
purpose of undoing the work of the devil.

Sin cannot co-exist with divine Sonship

No one who is a child of God commits 9
sin. A divine germ remains in him, and
he cannot sin—because he is a child of
God. By this are distinguished God's 10
children and the devil's children : no one who fails
to act righteously is a child of God, nor he who does
not love his brother. For this is the message you 11
have heard from the beginning—that we are to love
one another. We are not to resemble Cain, who was 12
a child of the evil one and killed his brother. And
why did he kill him ? Because his own actions were
wicked and his brother's righteous.

Love for Man, as Man, a Sign that we already have eternal Life

Do not be surprised, brethren, if the 13
world hates you. We know that we have 14
passed out of death into life—because
we love our brothers. He who does
not love abides in death. Every one 15
who hates his brother is a murderer ; and
you know that no murderer has eternal life abiding
in him.

True Love is defined, and measured, by Christ's Cross

We know what love is because He laid 16
down His life for us ; and we ought to
lay down our lives for our brethren. But 17
if any one has this world's goods and sees
that his brother is in need, and yet closes
his heart against him—how can love for
God continue in him ? Dear children, let us not love 18
in word only and with the lips, but in deed and truth.

Obedience brings us Peace and renders Prayer effective

In this way we shall come to know 19
that we are loyal to the truth, and shall
reassure our hearts in His presence in 20
whatever matters our hearts condemn us
—because God is greater than our hearts
and knows everything. Beloved, if our 21
hearts do not condemn us, we address God with
confidence ; and whatever we ask for we obtain 22
from Him, because we obey His commands and do
what is pleasing in His sight. And this is His 23

command—that we are to believe in the name of
His Son Jesus Christ and love one another, as He has
commanded us to do. The man who obeys His 24
commands abides in God, and God in him; and
through His Spirit which He has given us we can
know that He abides in us.

The Conflict between Truth and Falsehood

'Discriminate between true and false Teaching'

Beloved, do not believe every spirit, but 1 **4**
test the spirits to see whether they are
from God; for many false prophets have
gone out into the world. The test by 2
which you may recognize the Spirit of
God is that every spirit which acknowledges that
Jesus Christ has come in the flesh is from God, and 3
that no spirit is from God which does not acknowledge
this about Jesus. Such is the spirit of the antichrist;
you have heard that it is to come, and now it
is already in the world.

God's Spirit delivers us from false Teaching

You, dear children, are God's children, 4
and have overcome them; for greater is
He who is in you than he who is in the
world. They are the world's children, 5
and so their language is that of the world, and the
world listens to them. We are God's children. The 6
man who knows God listens to us, but he who is not a
child of God does not listen to us. By this test we
can distinguish the Spirit of truth from the spirit of
error.

The Duty of Brotherly Love

There is no divine Sonship apart from brotherly Love

Beloved, let us love one another; for 7
love comes from God, and every one who
loves is a child of God and knows God.
He who does not love has no knowledge 8
of God; because God is love. God's 9
love for us has been manifested in that

God has sent His only Son into the world so that we
may have Life through Him. Here is the love—not 10
that we loved God, but that He loved us and sent His
Son to be a propitiation for our sins.

Union with God is impossible apart from brotherly Love

Beloved, if God so loved us, we also 11
ought to love one another. No one has 12
ever seen God. If we love one another,
God abides in us, and His love is per-
fect in us. We can know that we abide 13
in Him and He in us, by the fact that
He has given us a portion of His Spirit. And 14
we have seen and bear witness that the Father has
sent the Son to be the Saviour of the world.
Whoever acknowledges that Jesus is the Son of God 15
—God abides in him, and he abides in God.
And we ourselves know and we confide in the love 16
which God has for us.

God's great Love inspires us with Confidence and Love

God is love, and he who abides in
love abides in God, and God abides in
him. In this will love in its perfection 17
be displayed in us, in our being fear-
less on the day of judgement; because
what He is, that we also are in this
world. Love has in it no fear; but perfect love 18
drives away fear, because fear involves punishment,
and if a man fears, there is something imperfect in his
love. We love because He first loved us. If any 19,
one says that he loves God, while he hates his
brother, he is a liar; for he who does not love his
brother whom he has seen, cannot love God whom
he has not seen. And this command we have 21
from Him, that he who loves God must love his
brother also.

Sure Proofs of divine Sonship follow Faith

Every one who believes that Jesus is the 1 5
Christ is a child of God; and every one
who loves the Father loves Him who is the
Father's Child. The fact that we love 2
God and obey His commands, is a proof to us that we
love God's children. Love for God means obedience 3
to His commands; and His commands are not irk-

some. For every thing that is born of God over- 4
comes the world; and the victory which has over-
come the world is our faith. Who overcomes the 5
world but the man that believes that Jesus is the
Son of God?

God's threefold Testimony as to His Gift of eternal Life in Christ

Jesus Christ is He who came by water 6
and blood; not with the water only, but
with the water and with the blood. And it 7
is the Spirit who gives witness—because
the Spirit is the truth. For there are 8
three that give witness—the Spirit, the
water, and the blood; and the three
have the same purport. If we accept the witness 9
of men, God's witness is greater: for God's wit-
ness is what He has testified about His Son. He 10
who believes in the Son of God has the witness in
himself: he who does not believe God has made
Him a liar, in that he has refused to believe the
witness which God has given about His Son. And 11
that witness is to the effect that God has given us
the eternal life, and that this life is in His Son. He 12
who has the Son has the life: he who has not the
Son of God has not the life.

Conclusion

The Certainty of eternal Life. Prayer for ourselves and others

I write all this to you who believe in 13
the name of the Son of God, that you may
know for certain that you have eternal
life. And this is the confidence which 14
we have in Him, that whenever we ask
anything in accordance with His will, He
listens to us. And since we know that He listens to 15
us, whatever we ask, we know that we have the
requests which we have asked from Him. If any one 16
sees his brother committing a sin which is not
mortal, he shall ask and God shall give him life—for
any who do not sin mortally. There is such a thing
as mortal sin; for that I do not bid him make

request. Any kind of wrongdoing is sin; but there 17
is sin which is not mortal.

The great Facts of the Christian Faith

We know that no one who is a child of 18
God sins, but He who was born of God
keeps him, and the evil one cannot touch
him. We know that we are children of 19
God, and that the whole world lies in the power of
the evil one. And we know that the Son of God has 20
come, and has given us understanding to know the
true One, and we are in the true One, in His Son
Jesus Christ. This is the true God and eternal
life.

Dear children, guard yourself from idols. 21

THE SECOND EPISTLE OF JOHN

Greeting

The Elder to the elect lady and her 1
children, whom I truly love, and not I
alone, but also all who know the truth, for the sake of 2
the truth which abides in us and will be with us for
ever: grace, mercy, and peace will be with us from 3
God the Father, and from Jesus Christ the Son of the
Father, in truth and love.

Commendation and Warning

I am overjoyed to have found some 4
of your children living true lives, in
obedience to the command which we have
received from the Father. And now, lady, 5
I pray you—writing to you no new command, but the
one which we have had from the beginning—let us
love one another. The love I mean consists in our 6
living in obedience to His commands. God's command is that you should live in love, as you have been
taught from the beginning. For many deceivers 7
have gone out into the world—men who do not
acknowledge Jesus Christ as coming in the flesh.
Such a one is 'the deceiver' and 'the antichrist.'

The Need of simple Fidelity to Christ

Look to yourselves, so that you may 8
not lose the result of your deeds, but may
receive a full reward. No one has God 9
who, instead of remaining true to the
teaching of Christ, goes beyond it: but he who remains
true to that teaching has both the Father and the Son.
If any one who comes to you does not bring this 10
teaching, do not receive him under your roof nor
greet him; for he who greets him is a sharer in his 11
evil deeds.

Conclusion I have a great deal to write to you, but 12
will not write it with paper and ink. I
hope to come to see you and speak face to face, so that
your happiness may be complete.

The children of your elect sister send greetings to 13
you.

THE THIRD EPISTLE OF JOHN

Greeting and Commendation

The Elder to his dearly loved Gaius, 1
whom I truly love.
Dearly loved one, I pray that you may 2
in all respects prosper and keep well,
as your soul prospers. For I am overjoyed when 3
brethren come and bear witness to your fidelity to
the truth, how you live in obedience to the truth. I 4
have no greater joy than to hear that my children
are living in the truth.

Beloved, you are acting faithfully in all your 5
behaviour towards the brethren, particularly when
they are strangers to you. They have testified, in the 6
presence of the Church, to your love ; and you will do
well to help them on their journey in a manner worthy
of your fellowship with God. For it is for the Name's 7
sake that they have gone forth, accepting nothing from
the Gentiles. It is therefore our duty to entertain such 8
men, so that we may be fellow workers with the truth.

Diotrephes

I wrote to the Church ; but Diotrephes, 9
who loves to have the foremost place
among them, refuses to listen to us. For this reason, 10
when I come, I shall call attention to his conduct, his
idle and mischievous talk against us. And not content
with this, not only will he himself not receive the
brethren, but those who desire to do this he hinders,
and excludes them from the Church.

Dearly loved one, do not copy evil, but good. He 11
who does good is a child of God : he who does evil
has not seen God.

Demetrius

Demetrius has a good word from all 12
men, and the witness of the truth itself.
We also give our witness, and you know that our
witness is true.

Conclusion

I had a great deal to say to you, but I 13
do not wish to write to you with ink and
pen. But I hope to see you very soon, and then we 14
will speak face to face.

Peace be with you. Our friends send greetings to
you. Greet our friends one by one.

THE EPISTLE OF JUDE

Greeting

Jude, a servant of Jesus Christ and a 1
brother of James, to those saints who are
beloved as God the Father's, and kept for Jesus
Christ: may mercy, peace, and love be abundantly 2
granted to you.

An Encouragement to defend Christian Truth

Beloved ones, while I was eager to 3
write to you on the subject of our common
salvation, I find myself constrained
to write and urge you to defend the
faith delivered once for all to the saints.
For certain persons have crept in unnoticed—men 4
for whom in ancient writings this condemnation was
foretold—ungodly men, who pervert the grace of our
God into immorality, and disown Jesus Christ, our
only Sovereign and Lord.

Ancient Examples of Retribution for Disobedience

I desire to remind you—although the 5
whole matter is sufficiently familiar to you
—that the Lord saved a people out of the
land of Egypt, but afterwards destroyed
those who had no faith. And angels who 6
did not keep their own primacy, but deserted their
proper abode, He reserves in everlasting bonds, in
darkness, for the judgement of the great day. So 7
also Sodom and Gomorrah and the neighbouring
towns, having in the same manner been guilty of gross
immorality and pursued unnatural vice, are now
before us as an example of eternal fire in the punishment
which they are undergoing. Yet in just the 8
same way these dreamers also pollute the body, while
they set Authority at naught and speak evil of the
angelic Orders.

False Teachers. Their Insolence and Greed

But Michael the Archangel, when con- 9
tending with the Devil and disputing with
him about the body of Moses, did not
dare to pronounce judgement on him
in abusive terms, but said, 'The Lord
rebuke you.' Yet these men are abusive in matters 10
of which they know nothing, and in things which,
like the brutes, they do understand instinctively—in all
these they become depraved. Woe to them! for they 11
have followed in the steps of Cain; for the sake of
gain they have rushed on headlong in the errors of
Balaam, and have perished in the rebellion of Korah.

Their selfish, useless, shameful Lives

These are the men who, like sunken 12
rocks in your love-feasts, are not afraid
to feast with you, caring only for themselves;
clouds without water, driven along
by the winds; trees in autumn, fruitless, doubly
dead, uprooted; wild waves of the sea, foaming 13
out their own shame; wandering stars, for whom is
reserved dense darkness for ever.

The Prediction of Enoch

It was about these that Enoch, the 14
seventh from Adam, prophesied, saying,
'The Lord comes with myriads of His
people, to execute judgement upon all, 15
and to convict all the ungodly of all the ungodly
deeds which they have committed, and of all the
hard words which they, ungodly sinners, have spoken
against Him.'

These men are murmurers, complaining of their 16
lot. Their lives are guided by their evil passions,
and their mouths are full of big and boastful words,
while they defer to persons for the sake of the advantage
they may gain.

The Prediction of the Apostles

But do you, beloved, remember the 17
words that before now were spoken by the
Apostles of our Lord Jesus Christ—how 18
they declared to you, 'In the last times
there shall be scoffers, obeying only their own ungodly
passions.' These are those who cause divisions: 19
they are men of the world, devoid of the Spirit.

The Readers' Duties to themselves and the false Teachers

But do you, beloved, building yourselves up on your most holy faith and 20
praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ which issues in eternal life. 21
On some who are in doubt you should have pity; 22
others you must save, snatching them out of the fire; and on others have pity mingled with fear, while you hate even the garment stained by the flesh. 23

All Glory ascribed to God

Now to Him who is able to keep you from stumbling, and cause you to stand in the presence of His glory free from blemish and exultant— 24
to the only God our Saviour through Jesus Christ our Lord—be glory, majesty, might, and authority, before all time, now, and to all time! Amen. 25

THE REVELATION OF JOHN

Introduction

The Book and its Writer

The revelation given by Jesus Christ, 1
which God granted Him, that He might
make known to His servants certain events
which must shortly come to pass. He
sent His angel and communicated it to His servant
John; who now is making a faithful record 2
of the word that came from God and the truth revealed
by Jesus Christ and all the things that he saw
in his vision. Blessed is he who reads, and blessed 3
are those who listen to the words of this prophecy
and lay to heart what is written in it; for the time
for its fulfilment is now close at hand.

Greeting

John sends greetings to the seven 4
Churches in the province of Asia. May
grace be granted to you, and peace, from Him who
is and was and is to be; and from the seven Spirits
which are before His throne; and from Jesus Christ, 5
the truthful witness, the first of the dead to be born
to life, and the Ruler of the kings of the earth.

Ascription of Praise

To Him who loves us and has freed us
from our sins with His own blood, and 6
has formed us into a Kingdom, to be
priests to God, His Father—to Him be ascribed the
glory and the power for ever and ever. Amen.

Lo, He is coming in the clouds, and every eye will 7
see Him, and so will those who pierced Him; and
all the nations of the earth will gaze on Him and
mourn. Even so. Amen.

'I am the Alpha and the Omega,' says the Lord God, 8
'He who is and was and is to be—the Ruler of all.'

The Coming of the Message

I John, your brother, and a sharer with 9
you in the sorrows and Kingdom and
patient endurance of Jesus, found myself
in the island of Patmos, for my loyalty
to the Word of God and the truth told us by Jesus.
On the Lord's day I was inspired by the Spirit, and 10
I heard behind me a loud voice like the blast of a
trumpet. It said, 11

'Write your vision in a book, and send it to the seven Churches—to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.'

A Vision of the glorified Redeemer

I turned to see who it was that was 12
speaking to me; and then I saw seven
golden lampstands, and in the centre of 13
the lampstands One resembling the Son
of Man, clothed in a robe which reached to His feet,
and with a girdle of gold across His breast. His 14
head and His hair were white, like white wool—as
white as snow; and His eyes were like a flame of fire.
His feet were like silver-bronze when it is white- 15
hot in a furnace; and His voice was as the sound of
many waters. In His right hand He held seven 16
stars, and a sharp, two-edged sword was seen coming
from His mouth; and His face was like the sun
shining in its full power.

Words of Encouragement, Life, and Hope

When I saw Him, I fell at His feet as 17
if dead. But He laid His hand upon me
and said,

'Do not be afraid: I am the First and
the Last, and the ever-living One. I died; but I 18
am now alive for evermore, and I have the keys of
the gates of Death and of Hades! Write down 19
therefore the things you have just seen—the things
which are and the things which are to be hereafter;
the secret meaning of the seven stars which you have 20
seen in My right hand, and of the seven lampstands
of gold. The seven stars are the angels of the seven
Churches, and the seven lampstands are the seven
Churches.

The Letters to the seven Churches

The Letter to Ephesus

'To the angel of the Church in Ephesus write: 2 1

'"These are the words of Him who holds the seven stars in His right hand and walks to and fro among the seven lampstands of gold. I know your doings and your toil and your 2 endurance. And I know that you cannot tolerate wicked men, but have put to the test those who call themselves Apostles but are not, and you have found them to be liars. And you endure patiently and 3 have borne burdens for My sake and have never flagged. Yet I have this against you—that you no 4 longer love Me as you did at first. Be mindful, 5 therefore, of the height from which you have fallen. Repent at once, and act as you did at first, or else I will surely come and remove your lampstand out of its place—unless you repent. Yet this you have in 6 your favour: you hate the doings of the Nicolaitans, which I also hate.

'"Let all who have ears give heed to what the 7 Spirit is saying to the Churches. To the victor I will give the privilege of eating the fruit of the Tree of Life, which is in the Paradise of God."

The Letter to Smyrna

'To the angel of the Church at Smyrna 8 write as follows:

'"These are the words of Him who is the First and the Last—who died and has returned to life. Your sufferings I know, and your 9 poverty—but you are rich—and the evil name given you by those who say that they themselves are Jews, and are not, but are Satan's synagogue. Dismiss 10 your fears concerning all that you are about to suffer. I tell you that the Devil is about to throw some of you into prison that you may be put to the test, and for ten days you will have to endure persecution. Be faithful, even if you have to die for it, and then I will give you the Crown of Life.

'"Let all who have ears give heed to what the 11

Spirit is saying to the Churches. The victor shall be in no way hurt by the Second Death."

The Letter to Pergamum

'To the angel of the Church at Pergamum write as follows : 12

'" These are the words of Him who has the sharp two-edged sword. I know 13
where you dwell. Satan's throne is there ; and yet you are true to Me, and did not deny your faith in Me, even in the days of Antipas My faithful witness, who was martyred among you, in the place where
Satan dwells. Yet I have a few things against you, 14
because you have with you some that cling to the teaching of Balaam, who taught Balak to put a stumbling-block in the way of the descendants of Israel—to eat what had been sacrificed to idols, and
commit fornication. So even you have some that 15
cling in the same way to the teaching of the Nicolaitans.
Repent at once ; or else I will come to you 16
quickly, and will make war upon them with the sword which is in My mouth.

'" Let all who have ears give heed to what the 17
Spirit is saying to the Churches. As for the victor—to him I will give some of the hidden manna, and a white stone with a new name inscribed upon it known only to him who receives it."

The Letter to Thyatira

'To the angel of the Church at Thyatira write as follows : 18

'" These are the words of the Son of God who has eyes like a flame of fire, and
feet resembling silver-bronze. I know your doings, 19
your love, your faith, your service, and your patient endurance ; and that of late you have toiled harder
than you did at first. Yet I have this against you, 20
that you tolerate the woman Jezebel, who calls herself a prophetess and by her teaching leads astray My servants, so that they commit fornication and eat
what has been sacrificed to idols. I have given her 21
time to repent, but she is determined not to repent
of her fornication. I tell you that I am about to cast 22
her upon a bed of sickness, and I will severely afflict

those who commit adultery with her, unless they
repent of conduct such as hers. Her children too 23
shall surely die; and all the Churches shall come to
know that I am He who searches into men's inmost
thoughts; and I will requite each of you in accord-
ance with his deeds. But to you, the rest of you in 24
Thyatira, all who do not hold this teaching and have
not learnt the 'deep things,' as they call them (the
deep things of Satan!)—to you I say that I lay no
other burden on you. Only hold fast to what you 25
possess until I come.

'"And to the victor, the one who obeys My com- 26
mands to the very end, I will give authority over
the nations. And he shall be their shepherd, ruling 27
them with a rod of iron, just as potter's ware is dashed
to atoms; and his power over them shall be like that
which I Myself have received from My Father; and 28
I will give him the Morning Star. Let all who have 29
ears give heed to what the Spirit is saying to the
Churches."

The Letter to Sardis

'To the angel of the Church at Sardis 1 **3**
write as follows:

'"These are the words of Him who
has the seven Spirits of God and the seven
stars. I know your doings—you are supposed to be
alive, but in reality you are dead. Rouse yourself 2
and keep awake, and strengthen what still remains
though it is on the point of death; for I have found
no doings of yours perfect in the sight of My God.
Be mindful, therefore, of the lessons you have re- 3
ceived and heard. Continually lay them to heart,
and repent. If, however, you fail to rouse yourself
and keep awake, I shall come upon you suddenly
like a thief, and you will certainly not know the hour
at which I shall come to judge you. Yet you have in 4
Sardis a few who have not soiled their garments;
and they shall walk with Me in white; for they are
worthy.

'"He who conquers shall thus be clothed in white 5
garments; and never will I erase his name from the

Book of Life, but will acknowledge him in the presence of My Father and His angels. 6 Let all who have ears give heed to what the Spirit is saying to the Churches."

The Letter to Philadelphia

7 'To the angel of the Church at Philadelphia write as follows :

'"These are the words of Him who is Holy and True—He who has the key of David—He who opens and no one shall shut, and shuts and no one shall open. 8 I know your doings. I have put a door wide open in front of you, which no one can shut ; because you have but a little power, and yet you have kept My word and have not disowned Me. 9 I will cause some belonging to Satan's synagogue who say that they themselves are Jews, and are not, but are liars—I will make them come and prostrate themselves before your feet and know for certain that I have loved you. 10 Because you have kept the word for which I suffered, I in turn will keep you from that hour of trial which is soon coming upon the whole world, to put to the test the inhabitants of the earth. 11 I am coming quickly : hold fast to that which you already possess, so that your crown of victory be not taken away from you.

12 '"As for the victor—I will make him a pillar in the sanctuary of My God, and he shall never go out from it again. And I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which is to come down out of heaven from My God, and My own new name. 13 Let all who have ears give heed to what the Spirit is saying to the Churches."

The Letter to Laodicea

14 'And to the angel of the Church at Laodicea write as follows :

'"These are the words of Him who is the Amen—the Witness faithful and true, the Beginning of God's Creation. 15 I know your doings—you are neither cold nor hot; I would that you were cold or hot! 16 So, because you are lukewarm and neither hot nor cold, before long I will vomit

you out of My mouth. You say, I am rich, and have 17
wealth stored up, and I stand in need of nothing;
and you do not know that if there is a wretched
creature it is you—pitiable, poor, blind, naked.
Therefore I counsel you to buy of Me gold refined 18
in the fire that you may become rich, and white robes
to put on to hide your shameful nakedness, and eye-salve
to anoint your eyes with, so that you may be able
to see. All whom I hold dear, I reprove and chastise; 19
therefore be in earnest and repent. See, I am now 20
standing at the door and knocking. If any one
listens to My voice and opens the door, I will come
in to him, and feast with him, and he shall feast
with Me.

'"To the victor I will give the privilege of sitting 21
down beside Me on My throne, as I also have won the
victory and have sat down beside My Father on His
throne. Let all who have ears give heed to what 22
the Spirit is saying to the Churches."'

A Vision of God on His Throne

A Door into Heaven stood open

After all this I looked and saw a door in 1 **4**
heaven standing open; and the voice that
I had previously heard, like the blast of
a trumpet, again spoke to me and said,

'Come up here, and I will show you things which
are to happen in the future.'

Immediately I found myself in the Spirit, and saw 2
a throne in heaven, and One sitting on the throne.
The appearance of Him who sat there was like jasper 3
or sardius; and encircling the throne was a rainbow,
in appearance like an emerald. Surrounding the 4
throne there were also twenty-four other thrones, on
which sat twenty-four Elders clothed in white robes,
with golden crowns upon their heads.

The Beings and Things around the Throne

Out from the throne there came flashes 5
of lightning, and voices, and peals of
thunder, while in front of the throne
seven blazing torches were burning, which

are the seven Spirits of God. And in front of the 6
throne there seemed to be a sea of glass, resembling crystal. And round about the throne, between it and the Elders, were four living creatures, full of eyes in front and behind. The first living creature re- 7
sembled a lion, the second an ox, the third had a face like that of a man, and the fourth resembled an eagle flying. And the four living creatures had each of 8
them six wings, and all round their bodies and under their wings they are full of eyes; day after day, and night after night, they never cease saying,

'Holy, holy, holy, Lord God, the Ruler of all, who wast and art and art to be.'

God's Power and Glory proclaimed

And whenever the living creatures give 9
glory and honour and thanks to Him who is seated on the throne and lives for ever and ever, the twenty-four Elders fall down 10
before Him who sits on the throne and worship Him who lives for ever and ever, and they cast their crowns down in front of the throne, saying,

'Worthy art Thou our Lord and God to receive 11
glory and honour and power,
For Thou didst create all things,
And it was by Thy will that they came into existence, and were created.'

The breaking of the seven Seals

The Book of coming Events

5

And I saw in the right hand of Him 1
who sat on the throne a book written on both sides of the page and closely sealed with seven seals. And I saw a mighty 2
angel who was exclaiming in a loud voice,

'Who is worthy to open the book and break its seals?'

But no one in heaven, or on earth, or under the 3
earth, was able to open the book or look into it.

Only the Redeemer could open the Book

And while I was weeping bitterly, 4
because no one was found worthy to open the book or look into it, one of the Elders 5
said to me,

'Do not weep. The Lion which belongs to the tribe of Judah, the Root of David, has won the right to open the book and break its seven seals.'

A Vision of the Lamb of God

Then I saw, between the throne (with 6 the four living creatures) and the Elders, a Lamb standing, looking as if it had been slain. And it had seven horns and seven eyes, which are the seven Spirits of God who have been sent far and wide into all the earth. And it came and took the book out of the 7 right hand of Him who is seated on the throne. And 8 when He had taken the book, the four living creatures and the twenty-four Elders fell down before the Lamb, having each of them a harp and golden bowls full of incense, which represent the prayers of the saints. And now they sing a new song, saying, 9

'Worthy art Thou to take the book
And break its seals;
Because Thou hast been slain,
And hast purchased for God with Thine own blood
Men out of every tribe and tongue and people and nation,
And hast formed them into a Kingdom to be priests to our God, 10
And they shall reign over the earth.'

His Power and Glory proclaimed

And I looked, and heard the voices of 11 many angels on every side of the throne, and of the living creatures and the Elders, numbering myriads of myriads and thousands of thousands, and in loud voices they 12 were singing,

'Worthy is the Lamb which has been slain to receive all power and riches and wisdom and might and honour and glory and blessing.'

And I heard every created thing in heaven and on 13 earth and under the earth and on the sea (and all that is therein) saying,

'To Him who is seated on the throne,
And to the Lamb,
Be ascribed all blessing and honour

And glory and might,
For ever and ever!'

14 Then the four living creatures said 'Amen,' and the Elders fell down and worshipped.

The first Seal

6 1 And when the Lamb broke one of the seven seals I saw it, and I heard one of the four living creatures say, as if in a voice of thunder,

'Come.'

2 And I looked, and a white horse appeared, and its rider carried a bow; and a crown was given to him; and he went out conquering and to conquer.

The second Seal

3 And when the Lamb broke the second seal, I heard the second living creature say,

'Come.'

4 And out came another horse—a fiery-red one; and power was given to its rider to take peace from the earth, and to cause men to kill one another; and a great sword was given to him.

The third Seal

5 When the Lamb broke the third seal, I heard the third living creature say,

'Come.'

I looked, and a black horse appeared, its rider
carrying a balance in his hand. And I heard what 6
seemed to be a voice speaking in the midst of the four
living creatures, and saying,

'A whole day's wage for a loaf of bread, a whole day's wage for three barley cakes, but do not damage the oil or the wine.'

The fourth Seal

7 When the Lamb broke the fourth seal, I heard the voice of the fourth living creature say,

'Come.'

8 I looked, and a pale-coloured horse appeared. Its rider's name was Death, and Hades came close behind him; and authority was given to them over the fourth part of the earth, to kill with the sword or with famine or pestilence or by means of the wild beasts of the earth.

The fifth Seal

When the Lamb broke the fifth seal, 9
I saw at the foot of the altar the souls of
those whose lives had been sacrificed
because of the word of God and of the testimony
which they had given. And now in loud voices 10
they cried out, saying,

'How long, O Sovereign Lord, the holy One and the true, dost Thou delay judgement and the taking of vengeance upon the inhabitants of the earth for our blood?'

And there was given to each of them a long white 11
robe, and they were bidden to wait patiently for a short time longer, until the full number of their fellow bondservants should also be complete—namely of their brethren who were to be killed just as they had been.

The sixth Seal

When the Lamb broke the sixth seal, 12
I looked, and there was a great earthquake, and the sun became as dark as sackcloth, and the whole disc of the moon became
like blood. The stars in the sky also fell to the earth, 13
as when a fig-tree, shaken by a gale of wind, casts its
unripe figs to the ground. The sky too passed away, 14
as if a scroll were being rolled up, and every mountain
and island was removed from its place. The kings 15
of the earth and the great men, the military chiefs, the wealthy and the powerful—all, whether slaves or free men—hid themselves in the caves and in the rocks
of the mountains, while they called to the mountains 16
and the rocks, saying,

'Fall on us and hide us from the presence of Him who sits on the throne and from the anger of the
Lamb; for the day of His wrath—that great day— 17
has come, and who is able to stand?'

The Safety of God's true Servants

7
After this I saw four angels standing 1
at the four corners of the earth, and holding back the four winds of the earth so that no wind should blow over the earth
or the sea or upon any tree. And I saw another 2
angel ascending from the east and carrying a seal

belonging to the ever-living God. He called in a loud voice to the four angels whose work it was to injure the earth and the sea.

'Injure neither land nor sea nor trees,' he said, 3 'until we have sealed the bondservants of our God upon their foreheads.'

The 144,000

When the sealing was finished, I heard 4 how many were sealed out of all the tribes of the descendants of Israel. They were 144,000.

Of the tribe of Judah, 12,000 were sealed ; 5
Of the tribe of Reuben, 12,000 ;
Of the tribe of Gad, 12,000 ;
Of the tribe of Asher, 12,000 ; 6
Of the tribe of Naphtali, 12,000 ;
Of the tribe of Manasseh, 12,000 ;
Of the tribe of Symeon, 12,000 ; 7
Of the tribe of Levi, 12,000 ;
Of the tribe of Issachar, 12,000 ;
Of the tribe of Zebulun, 12,000 ; 8
Of the tribe of Joseph, 12,000 ;
Of the tribe of Benjamin, 12,000.

A vast Throng of gloriously triumphant Saints

After this I looked, and a vast host 9 appeared, which it was impossible for any one to count, gathered out of every nation and from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in long white robes, and carrying palm-branches in their hands. In loud 10 voices they cried,

'To our God seated on the throne, and to the Lamb, we owe our salvation!'

All the angels were standing in a circle round the 11 throne and round the Elders and the four living creatures, and they fell on their faces in front of the throne and worshipped God.

'Amen!' they cried: 12
'The blessing and the glory
And the wisdom and the thanks
And the honour and the power and the might
Be ascribed to our God.

For ever and ever !
Amen ! '

Though martyred, full Salvation was now theirs through the Lamb

Then, addressing me, one of the Elders 13
said,
' Who are these people clothed in the long white robes ? And where have they come from ? '

' My lord, you know,' I replied. 14

' They are those,' he said, ' who have just come out of the great distress, and have washed their robes and made them white in the blood of
the Lamb. For this reason they stand before the 15
very throne of God, and render Him service day and night in His sanctuary, and He who is sitting upon the throne will shelter them in His tent.
Nevermore shall they hunger, nevermore shall 16
they thirst, nevermore shall the sun smite them
nor any scorching heat. For the Lamb who is 17
before the throne will be their Shepherd, and will guide them to the water-springs of Life, and God will wipe every tear from their eyes.'

The seventh Seal

8 When the Lamb broke the seventh 1
seal, there was silence in heaven for about half an hour.

The sounding of the seven Trumpets

The Prayers of the Saints. Their Enemies punished

Then I saw the seven angels who are in 2
the presence of God, and seven trumpets
were given to them. And another angel 3
went and stood close to the altar, carrying a censer of gold ; and abundance of incense was given to him that he might place it with the prayers of all the saints upon the
golden altar in front of the throne. And the smoke 4
of the incense rose into the presence of God from the angel's hand, and mingled with the prayers of
His people. So the angel took the censer and 5
filled it with fire from the altar and flung it to the earth ; and there followed peals of thunder,

and voices, and flashes of lightning, and an earthquake.

Then the seven angels who had the seven trumpets 6
made preparations for blowing them.

The first Trumpet

The first blew his trumpet; and there 7
came hail and fire, mixed with blood,
falling upon the earth; and a third part
of the earth was burnt up, and a third part of the
trees and all the green grass.

The second Trumpet

The second angel blew his trumpet; 8
and what seemed to be a great mountain,
all ablaze with fire, was hurled into the
sea; and a third part of the sea was turned into
blood. And a third part of the creatures that were 9
in the sea living died; and a third part of the ships
were destroyed.

The third Trumpet

The third angel blew his trumpet; 10
and there fell from heaven a great star,
blazing like a torch. It fell upon a third
part of the rivers and upon the springs of water.
The name of the star is 'Wormwood'; and a third 11
part of the waters were turned into wormwood, and
many people died from drinking the water, because
it had become bitter.

The fourth Trumpet

Then the fourth angel blew his 12
trumpet; and a third part of the sun
was smitten, a third part of the moon,
and a third part of the stars, so that a third part of
them might be darkened, and for a third of the day,
and also of the night, there might be no light.

Yet more fearful Woes to come

Then I looked, and I heard a solitary 13
eagle crying in a loud voice, as it flew
across the sky, 'Alas, alas, alas, for the
inhabitants of the earth, because of the
trumpet blasts which the three angels are about to
blow!'

The fifth Trumpet

The fifth angel blew his trumpet; and 1 **9**
I saw a Star which had fallen from
heaven to the earth; and to him was
given the key of the depths of the bottomless pit,

and he opened the depths of the bottomless pit. 2
And smoke came up out of the pit like the smoke of
a vast furnace, so that the sun and the air were
darkened by the smoke of the pit.

The Locusts

And from the midst of the smoke there 3
came locusts on to the earth, and power
was given to them like the power which earthly
scorpions possess. And they were forbidden to 4
injure the herbage of the earth, or any green thing,
or any tree. They were only to injure human beings
who have not the seal of God on their foreheads.
Their mission was not to kill, but to cause awful 5
agony for five months ; and this agony was like that
which a scorpion inflicts when it stings a man. And 6
at that time people will seek death, but will not find
it, and they will long to die, but death evades them.

The appearance of the locusts was like that of 7
horses equipped for war. On their heads they had
a kind of crown which looked like gold. Their faces
seemed human and they had hair like women's hair, 8
but their teeth resembled those of lions. They had 9
breastplates which seemed to be made of steel ; and
the noise caused by their wings was like that of a vast
number of horses and chariots hurrying into battle.
They had tails like those of scorpions, and also stings ; 10
and in their tails lay their power of injuring mankind
for five months.

The locusts had a king over them—the angel of 11
the bottomless pit, whose name in Hebrew is
'Abaddon,' while in Greek he is called 'Apollyon.'
The first woe is past ; two other woes have still to 12
come.

The sixth Trumpet

The sixth angel blew his trumpet ; 13
and I heard a single voice speaking from
the four horns of the golden altar which
is in the presence of God. It said to the sixth angel— 14
the angel who had the trumpet,

'Set at liberty the four angels who are prisoners
near the great river Euphrates.'

And the four angels who had been kept in readi- 15

ness for that hour, day, month, and year, were set at
liberty, so that they might kill a third part of man-
kind. The number of the squadrons of their 16
cavalry was two hundred millions; I heard their
number.

The Horses and Horsemen

And this was the appearance of the 17
horses and their riders as I saw them in
my vision. The riders had breastplates
which were red as fire, blue as jacinth,
and yellow as sulphur; and the horses' heads were
like those of lions, while from their mouths there
came fire and smoke and sulphur. By these three 18
plagues a third part of mankind were destroyed—by
the fire and the smoke, and by the sulphur which
came from their mouths. For the power of the 19
horses is in their mouths and in their tails; their
tails are like serpents: they have heads and it is with
these that they do the damage.

The People whose Lives were spared refused to repent

But the rest of mankind who were not 20
killed by these plagues, did not even then
repent and leave the things they had
made, so as to cease worshipping the
demons, and the idols of gold and silver,
bronze, stone, and wood, which can neither see, nor
hear, nor move. Nor did they repent of their 21
murders, their practice of magic, their fornication,
or their thefts.

A glorious Angel and the seven Peals of Thunder

Then I saw another strong angel 1 **10**
coming down from heaven. He was
robed in a cloud, and over his head was
the rainbow. His face was like the sun,
and his feet resembled pillars of fire. In 2
his hand he held a small scroll unrolled; and,
planting his right foot on the sea and his left foot on
the land, he cried out in a loud voice like the roar of 3
a lion. And when he had cried out, each of the
seven peals of thunder uttered its own message.
And when the seven peals of thunder had spoken, 4
I was about to write down what they had said; but
I heard a voice from heaven saying 'Keep secret

what the seven peals of thunder have spoken, do not write it.'

God's Purposes to be now fully realized

Then the angel that I saw standing on 5 the sea and on the land, lifted his right hand toward heaven. And in the name 6 of Him who lives for ever and ever, the Creator of heaven and all that is in it, of the earth and all that is in it, and of the sea and all that is in it, he solemnly declared,

'There shall be no further delay; but in the days 7 when the seventh angel blows his trumpet, when he begins to blow, then is the secret purpose of God fulfilled according to the message which He gave to His servants the Prophets.'

The Seer eats the Angel's little Book

Then the voice which I had heard 8 speaking from heaven once more addressed me, saying,

'Go and take the small scroll which lies open in the hand of the angel who is standing on the sea and on the land.'

So I went to the angel and asked him to give me 9 the small scroll.

'Take it,' he said, 'and eat the whole of it. It will give you great pain when you have eaten it, although in your mouth it will taste as sweet as honey.'

So I took the scroll out of the angel's hand and ate 10 the whole of it; and in my mouth it was as sweet as honey, but when I had eaten it it gave me great pain. And a voice said to me, 11

'You must prophesy yet further concerning peoples, nations, languages, and many kings.'

'Measure the earthly Temple, and count the Worshippers'

11

Then a reed was given me to serve as 1 a measuring rod; and a voice said,

'Rise, and measure God's sanctuary—and the altar—and count the worshippers who are in it. But as for the court which 2 is outside the sanctuary, pass it over. Do not measure it; for it has been given to the Gentiles, and for forty-two months they will trample the holy city under foot. And I will authorize My two witnesses to prophesy for 1260 days, clothed in sackcloth. 3

The two Witnesses for God

'These witnesses are the two olive-trees, and they are the two lamps which stand in the presence of the Lord of the earth. And if any one seeks to injure them—fire comes from their mouths and devours their enemies; and if any one shall seek to injure them, he will in this way certainly be killed. They have power given to them to seal up the sky, so that no rain may fall so long as they continue to prophesy; and power over the waters to turn them into blood, and to smite the earth with various plagues whenever they choose to do so. 4 5 6

The Murder of the two Witnesses

'And when they have fully delivered their testimony, the Wild Beast which is to rise out of the bottomless pit will make war upon them and overcome them and kill them. And their dead bodies are to lie in the broad street of the great city which is mystically called "Sodom" and "Egypt," where indeed their Lord was crucified. And men belonging to all peoples, tribes, languages, and nations gaze at their dead bodies for three days and a half, and they refuse to let them be laid in a tomb. The inhabitants of the earth rejoice over them and are glad and will send gifts to one another; for these two Prophets had greatly troubled the inhabitants of the earth.' 7 8 9 10

They come back to Life and ascend to Heaven

But at the end of the three days and a half the breath of life from God entered into them, and they rose to their feet; and all who saw them were terrified. Then they heard a loud voice calling to them out of heaven, 'Come up here'; and they went up to heaven in the cloud, and their enemies saw them go. And just at that time there was a great earthquake, and a tenth part of the city was overthrown. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of 11 12 13

heaven. The second Woe is past; the third Woe 14
will soon be here.

The seventh Trumpet

The seventh angel blew his trumpet; 15
and there followed loud voices in heaven
which said,

'The sovereignty of the world now belongs to our
Lord and His Christ; and He will be King for ever
and ever.'

Then the twenty-four Elders, who sit on thrones 16
in the presence of God, fell on their faces and
worshipped God, saying, 17

'We give thee thanks, O Lord God, the Ruler of all,
Who art and wast,
Because Thou hast exerted Thy power, Thy great power, and hast become King.
The nations grew wrathful, 18
And Thy wrath has come,
And the time for the dead to be judged,
And the time for Thee to give their reward to Thy servants the Prophets and to Thy people,
And to those who fear Thee, the small and the great,
And to destroy those who destroy the earth.'

Then the doors of God's sanctuary in heaven were 19
opened, and the Ark, in which His Covenant was,
was seen in His sanctuary; and there came flashes
of lightning, and voices, and peals of thunder, and
an earthquake, and a storm of hail.

A Series of Marvels

The Sun-clad Woman

12 And a great marvel was seen in heaven 1
—a woman who was robed with the sun
and had the moon under her feet, and had
also a crown of twelve stars round her head, was with 2
child, and she was crying out in the pains and agony
of childbirth.

The great Dragon

And another marvel was seen in heaven 3
—a great fiery-red Dragon, with seven
heads and ten horns; and on his heads
were seven kingly crowns. His tail was drawing 4
after it a third part of the stars of heaven, and it
dashed them to the ground. And in front of the
woman who was about to become a mother, the
Dragon was standing in order to devour the child
as soon as it was born. She gave birth to a son—a 5
male child, destined before long to rule all nations
with an iron sceptre. But her child was caught up
to God and His throne, and the woman fled into the 6
Desert, there to be cared for, for 1260 days, in a place
which God had prepared for her.

The Dragon is cast down from Heaven to Earth

And war broke out in heaven, Michael 7
and his angels engaging in battle with
the Dragon. The Dragon fought and
so did his angels; but they were defeated, 8
and there was no longer any room found for
them in heaven. The great Dragon, the ancient 9
serpent, he who is called 'the Devil' and 'Satan'
and leads the whole earth astray, was hurled down:
he was hurled down to the earth, and his angels were
hurled down with him.

The Triumph of Christ and His People

Then I heard a loud voice speaking in 10
heaven. It said,

'Now is come the salvation and the
power and the Kingdom of our God,
and the sovereignty of His Christ; for the accuser
of our brethren has been hurled down—he who,
day after day and night after night, was wont to
accuse them in the presence of God. But they have 11
gained the victory over him because of the blood of
the Lamb and of the testimony which they have
borne, and because they held their lives cheap and
did not shrink even from death. For this reason be 12
glad, O Heaven, and you who live therein! Alas
for the earth and the sea! For the Devil has gone
down to you full of fierce anger, because he knows
that his appointed time is short.'

The Dragon persecutes the Woman

And when the Dragon saw that he was 13
hurled down to the earth, he went in
pursuit of the woman who had given
birth to the male child. Then the two 14
wings of a great eagle were given to the woman to
enable her to fly away into the Desert to the place
assigned her, there to be cared for, for a period of
time, two periods of time, and half a period of time,
beyond the reach of the serpent. And the serpent 15
poured water from his mouth—a very river it seemed
—after the woman, in the hope that she would be
carried away by its flood. But the earth came to 16
the woman's help : it opened its mouth and drank
up the river which the Dragon had poured from his
mouth. This made the Dragon furiously angry 17
with the woman, and he went elsewhere to make war
upon her other children—those who keep God's
commandments and hold fast to the testimony of
Jesus. And he took up a position upon the sands of 1 **13**
the sea-shore.

The first Wild Beast

Then I saw a Wild Beast coming up
out of the sea, and he had ten horns and
seven heads. On his horns were ten
kingly crowns, and inscribed on his heads were
names full of blasphemy. The Wild Beast which I 2
saw resembled a leopard, and had feet like the feet
of a bear, and his mouth was like the mouth of a
lion ; and it was to the Dragon that he owed his
power and his throne and his wide dominion.

I saw that one of his heads seemed to have been 3
mortally wounded ; but his mortal wound was
healed, and the whole world was amazed and
followed him. And they offered worship to the 4
Dragon, because it was to him that the Wild Beast
owed his dominion ; and they also offered worship
to the Wild Beast, and said,

'Who is there like him ? And who is able to
engage in battle with him ?'

And there was given him a mouth full of boastful 5
and blasphemous words ; and liberty of action was

granted him for forty-two months. And he opened 6
his mouth to utter blasphemies against God, to
speak evil of His name and of His dwelling-place—
that is to say, of those who dwell in heaven. And 7
permission was given him to make war upon God's
people and conquer them ; and power was given him
over every tribe, people, language, and nation. And 8
all the inhabitants of the earth will be found to be
worshipping him : every one whose name is not
recorded in the Book of Life—the Book of the
Lamb offered in sacrifice from the creation of the
world.

Sure Retribution will come upon all Persecutors

Let all who have ears give heed. If 9, 10
any one is eager to lead others into captivity, he must himself go into captivity.
If any one is bent on killing with the
sword, he must himself be killed by the
sword. Here is an opportunity for endurance, and
for the exercise of faith, on the part of the saints.

The second Wild Beast

Then I saw another Wild Beast, coming 11
up out of the earth. He had two horns
like those of a lamb, but he spoke like a
dragon. And the authority of the first Wild Beast— 12
the whole of that authority—he exercises in his presence, and he causes the earth and its inhabitants to
worship the first Wild Beast, whose mortal wound
had been healed. He also works great miracles, so 13
as even to make fire come down from heaven to earth
in the presence of human beings. And his power 14
of leading astray the inhabitants of the earth is due
to the marvels which he has been permitted to work
in the presence of the Wild Beast. And he told
the inhabitants of the earth to erect a statue to the
Wild Beast who had received the sword-stroke and
yet had recovered. And power was granted him to 15
give breath to the statue of the Wild Beast, so that
the statue of the Wild Beast could even speak and
cause all who refuse to worship it to be put to death.
And he causes all, small and great, rich and poor, 16
free men and slaves, to have stamped upon them a

mark on their right hands or on their foreheads, in 17
order that no one should be allowed to buy or sell unless he had the mark—either the name of the Wild Beast or the number which his name represents.

The Name of the Wild Beast indicated

Here is scope for ingenuity. Let 18
people of shrewd intelligence calculate the number of the Wild Beast; for it indicates a certain man, and his number is 666.

The Joy of the Redeemer and His People

14 Then I looked, and I saw the Lamb 1
standing upon Mount Zion, and with Him 144,000 people, having His name and His Father's name written on their foreheads.
And I heard music from heaven which 2
resembled the sound of many waters and the roar of loud thunder; and the music which I heard was like that of harpists playing upon their harps. And they 3
were singing what seemed to be a new song, in front of the throne and in the presence of the four living creatures and the Elders; and no one was able to learn that song except the 144,000 people who had been redeemed out of the world.

The Firstfruits of Mankind. Their spotless Purity

These are those who had not defiled 4
themselves with women: they are as pure as virgins. They follow the Lamb wherever He goes. They have been redeemed from among men, as firstfruits
to God and to the Lamb. And no lie has ever been 5
found upon their lips: they are faultless.

Four Voices from Heaven

The first Voice

And I saw another angel flying across 6
the sky, carrying the eternal gospel to tell to every nation, tribe, language, and
people among those who live on the earth. He said 7
in a loud voice,

'Fear God and give Him glory, because the time of His judgement has come; and worship Him who made heaven and earth, the sea and the water-springs.'

The second Voice

And another, a second angel, followed, 8
exclaiming,

'Fallen, fallen is Babylon the great—
she who made all the nations drink the wine of the
anger provoked by her fornication.'

The third Voice

And another, a third angel, followed 9
them, exclaiming in a loud voice,

'If any one worships the Wild Beast
and his statue, and receives a mark on his forehead
or on his hand, he shall drink the wine of God's 10
wrath which stands ready, undiluted, in the cup of
His anger, and he shall be tormented with fire and
brimstone in the presence of the holy angels and of
the Lamb. And the smoke of their torment goes 11
up for ever and ever; and the worshippers of the
Wild Beast and of his statue have no rest day or
night, nor has any one who receives the mark of his
name. Here is an opportunity for endurance on 12
the part of the saints who carefully keep His commandments
and the faith of Jesus!'

The fourth Voice

And I heard a voice speaking from 13
heaven. It said,

'Write as follows:

'"Blessed are the dead who die in the Lord from
this time onward. Yes, says the Spirit, let them rest
from their labours; for what they have done goes
with them."'

The Coming of the Son of Man. He reaps the Grain Harvest

Then I looked, and a white cloud 14
appeared, and sitting on the cloud was
One resembling the Son of Man, having
a crown of gold upon His head and in
His hand a sharp sickle. And another 15
angel came out of the sanctuary, calling
in a loud voice to Him who sat on the cloud, and
saying,

'Thrust in your sickle and reap the harvest, for
the hour for reaping it has come: the harvest of the
earth is over-ripe.'

Then He who sat on the cloud flung His sickle on 16
the earth, and the earth had its harvest reaped.

The Vintage is gathered, and is trodden in fierce Anger

And another angel came out from the sanctuary in heaven, and he too carried a sharp sickle. 17 And another angel came from the altar—he who has power over fire—and he spoke in a loud voice to him who had the sharp sickle, saying, 18

'Thrust in your sharp sickle, and gather the bunches from the vine of the earth, for its grapes are now quite ripe.'

And the angel flung his sickle down to the earth, 19 and reaped the vine of the earth and threw the grapes into the great winepress of God's wrath. And the 20 winepress was trodden outside the city, and out of it came blood reaching the horses' bridles for a distance of 200 miles.

The seven Plagues

15

The Plagues are brought by seven Angels

Then I saw another marvel in heaven, 1 great and wonderful—there were seven angels bringing seven plagues. These are the last plagues, because in them the wrath of God has reached its climax.

The redeemed sing Songs of glad Triumph to God

And I saw what seemed to be a sea of 2 glass mingled with fire, and those who had gained the victory over the Wild Beast and over his statue and the number of his name, standing by the sea of glass with harps of God in their hands. And 3 they were singing the song of Moses, God's servant, and the song of the Lamb. Their words were,

'Great and wonderful are Thy works,
O Lord God Omnipotent.
Righteous and true are Thy ways,
O King of the nations.
Who shall not be afraid, O Lord, and glorify Thy name ? 4
For Thou alone art holy.
All nations shall come and shall worship Thee,
Because Thy righteous acts have been made manifest.'

The Plagues come unmistakably from Heaven and God

After this I looked and the sanctuary 5
of the tent of witness in heaven was
thrown open; and there came out of 6
the sanctuary the seven angels with the
seven plagues, clad in pure, bright linen,
and wearing girdles of gold across their breasts. And 7
one of the four living creatures gave the seven angels
seven bowls of gold, full of the wrath of God who
lives for ever and ever. And the sanctuary was filled 8
with cloud from the glory of God and from His
power; and no one could enter the sanctuary till
the seven plagues brought by the seven angels were
at an end.

The first Plague

Then I heard a loud voice from the 1 **16**
sanctuary say to the seven angels,

'Go and pour on to the earth the seven
bowls of the wrath of God.'

So the first angel went away and poured his bowl 2
on to the earth; and it brought noisome and grievous
sores upon the men who had on them the mark of the
Wild Beast and worshipped his statue.

The second Plague

The second angel poured his bowl into 3
the sea, and it became blood, like a dead
man's blood, and every living creature
in the sea died.

The third Plague

The third angel poured his bowl into 4
the rivers and springs of water, and they
became blood. And I heard the angel 5
of the waters say,

'Righteous art Thou, who art and wast, the holy
One, because Thou hast thus executed judgement.
For they poured out the blood of Thy people and 6
of the Prophets, and in return Thou hast given them
blood to drink. And this they deserved.'

And I heard a voice from the altar say, 7

'Amen, O Lord God, the Ruler of all, true and
righteous are Thy judgements.'

The fourth Plague

Then the fourth angel poured his bowl 8
on to the sun, and power was given to it
to scorch men with fire. And the men 9

were burned by a fierce heat; and yet they spoke evil of God who had power over the plagues, and they did not repent so as to give Him glory.

The fifth Plague

The fifth angel poured his bowl on to the throne of the Wild Beast; and his kingdom became darkened. People 10
gnawed their tongues in anguish, and yet they spoke evil of the God in heaven because of their pains and their sores, and did not repent of their deeds. 11

The sixth Plague

The sixth angel poured his bowl into that great river, the Euphrates; and its stream was dried up in order to clear the way for the kings who are to come from the east. 12
Then I saw three foul spirits, resembling frogs, issue from the mouth of the Dragon, from the mouth of the Wild Beast, and from the mouth of the false Prophet. 13
For they are the spirits of demons working miracles—spirits that go out to control the kings of the whole earth, to assemble them for the battle which is to take place on the great day of God, the Ruler of all. 14

(‘I am coming like a thief. Blessed is the man who keeps awake and guards his raiment for fear he walk about naked, and men see his shame.’) 15

And assemble them they did at the place called in Hebrew ‘Har-Magedon.’ 16

The seventh Plague

Then the seventh angel poured his bowl into the air; and a loud voice came out of the sanctuary from the throne, saying, 17

‘It is all accomplished.’

Flashes of lightning followed, and loud blasts, and peals of thunder, and an earthquake more dreadful than there had ever been since there was a man upon the earth—so terrible was it, and so great! 18
The great city was split into three parts; the cities of the nations fell; and great Babylon came into remembrance before God, for Him to make her drink from the wine-cup of His fierce anger. 19
Every island fled away, and there was not a mountain anywhere to be 20

seen. And heavy hail, that seemed to be a talent in 21
weight, fell from the sky upon the people; and they spoke evil of God on account of the plague of the hail—because the plague of it was exceedingly severe.

The great Harlot

An Angel addresses the Seer

17 Then one of the seven angels who were 1
carrying the seven bowls came and spoke to me.

'Come with me,' he said, 'and I will show you the doom of the great Harlot who sits upon many
waters. The kings of the earth have committed 2
fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication.'

A Vision of the great Harlot

So he carried me away in the Spirit 3
into a desert, and there I saw a woman sitting on a scarlet-coloured Wild Beast which was covered with names of blas-
phemy and had seven heads and ten horns. The 4
woman was clothed in purple and scarlet, and was brilliantly attired with gold and jewels and pearls. She held in her hand a cup of gold, full of abomina-
tions and the impurities of her fornication. And 5
on her forehead was a name written which is symbolical of

'Babylon, the great mother of the harlots and of the abominations of the earth.'

And I saw the woman drinking herself drunk with 6
the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her I was filled with utter astonishment.

The Meaning of the Vision explained

Then the angel said to me, 7

'Why are you so astonished? I will explain to you the secret meaning of the woman and of the seven-headed, ten-horned Wild Beast which carries her.

'The Wild Beast which you have seen was, and is 8
not, and yet is destined to re-ascend, before long,

out of the bottomless pit and go his way into perdition.
And the inhabitants of the earth will be
filled with amazement—all whose names have not been
inscribed in the Book of Life from the foundation of
the world—when they see the Wild Beast: because
he was, and is not, and yet is to come. Here is scope 9
for the exercise of a mind that has wisdom! The
seven heads are the seven hills on which the woman
sits. And they are seven kings: five of them have 10
fallen, and one is still reigning. The seventh has
not yet come, but when he comes he must continue
for a short time. And the Wild Beast which 11
once existed but does not now exist—he is an eighth
king and yet is one of the seven, and he goes his way
into perdition.

'And the ten horns which you have seen are ten 12
kings who have not yet come to the throne, but for
a single hour they are to receive authority as kings
along with the Wild Beast. They have one common 13
policy, and they are to give their power and authority
to the Wild Beast. They will make war upon the 14
Lamb, and the Lamb will triumph over them; for
He is Lord of lords and King of kings. And those
who accompany Him—called, as they are, and chosen,
and faithful—shall share in the victory.'

He also said to me, 15

'The waters which you have seen, on which the
Harlot sits, are peoples and multitudes, nations and
languages. And the ten horns that you have seen— 16
and the Wild Beast—these will hate the Harlot, and
they will make her desolate and will strip her bare.
They will eat her flesh, and burn her up with fire.
For God has put it into their hearts to carry out His 17
purpose with one intent, and to give their kingdom
to the Wild Beast until God's words have been
fulfilled. And the woman whom you have seen 18
is the great city which reigns over the kings of the
earth.'

The Downfall of Babylon

The Wickedness and the Overthrow of the City

18 After these things I saw another angel 1
coming down from heaven, armed with
great power. The earth was illumined
with his splendour, and with a mighty 2
voice he cried out, saying,

‘Fallen, fallen is Babylon the great,
She has become the haunt of demons
And the abode of every kind of foul spirit
And every kind of foul and hateful bird.
For all the nations have drunk of the wrath-provoking wine of her fornication, 3
And the kings of the earth have committed fornication with her,
And the merchants of the earth have grown rich through her excessive wantonness.’

Christ’s People are bidden to leave the City

Then I heard another voice from 4
heaven, which said,

‘Come out of her, My people,
That you may not become partakers in her sins,
Nor receive a share of her plagues.
For her sins are piled up to the sky, 5
And God has called her misdeeds to mind.
Give back to her as she has given; 6
Render unto her double for all her crimes;
In the bowl that she has mixed, mix twice as much for her.
As she has exulted and revelled in wantonness, 7
Pay back to her an equal measure of torment and woe.
For in her heart she boasts, saying, “I sit enthroned as Queen:
No widow am I: I shall never know sorrow.”

The Grief and Terror of her Friends. But there is Joy in Heaven

‘For this reason calamities shall come thick upon her on a single day— 8
Death and sorrow and famine—
And she shall be burned to the ground.

For strong is the Lord God who has judged her.
The kings of the earth who have committed fornication and acted wantonly with her 9
Shall weep aloud and lament over her
When they see the smoke of her burning,
While they stand afar off because of their terror at her doom, 10
And say, " Alas, alas, thou great city, O Babylon, the mighty city !
For in one short hour thy doom has come ! "
And the merchants of the earth weep aloud and lament over her, 11
Because now there is no sale for their cargoes—
Cargoes of gold and silver, 12
Of jewels and pearls,
Of fine linen, purple, and silk, and of scarlet stuff ;
All kinds of rare woods, and all kinds of ivory goods
And articles of costly wood,
Of bronze, steel, and marble.
Also cinnamon and balsam ; 13
Odours to burn as incense or for perfume ;
Frankincense, wine, oil ;
Fine flour, wheat, cattle, and sheep ;
Horses and carriages and slaves ;
And the lives of men.
The dainties that thy soul longed for are gone from thee, 14
And all thine elegance and splendour have perished,
And never again shall they be found.
Those who traded in these things, who grew wealthy through her, 15
Will stand afar off, through terror at her doom,
Weeping and wailing, and saying, 16
" Alas, alas, for this great city,
Which was brilliantly arrayed in fine linen, and purple and scarlet stuff,
And richly adorned with gold, jewels, and pearls ;

Because in one short hour all this great wealth has been swept away ! ” 17
And every shipmaster and every passenger by sea
And the crews and all who ply their trade on the sea
Stood afar off, and cried aloud
When they saw the smoke of her burning. And they said, 18
“ What city is like this great city ? ”
And they threw dust upon their heads, 19
And cried out, as they wept and wailed.
“ Alas, alas,” they said, “ for this great city,
Where all shipowners made rich profit through her wealth ;
Because in one short hour she has been laid waste ! ”
Rejoice over her, O heaven, 20
And you saints and Apostles and Prophets ;
For God has taken vengeance upon her because of you.’

Then a strong angel took a stone like a huge millstone, and hurled it into the sea, saying, 21

The Ruin of the City is complete

‘ So shall Babylon, that great city, be violently hurled down and never again be found.
No harp or song, no flute or trumpet, shall ever again be heard in thee ; 22
No craftsman of any kind shall ever again be found in thee ;
Nor shall the grinding of the mill ever again be heard in thee.
Never again shall the light of a lamp shine in thee, 23
And never again shall the voice of a bridegroom or of a bride be heard in thee.
For thy merchants were the great men of the earth,
And with the magic of thy spells all nations were led astray.
And in her was found the blood of Prophets and of the saints 24

And of all who had been put to death on the
earth.'

The Inhabitants of Heaven give Thanks

19 1 After this I seemed to hear the far-echoing voices of a great multitude in heaven, who said,

'Hallelujah!
Salvation and glory and power
Belong to our God.
2 True and just are His judgements,
Because He has judged the great Harlot who was corrupting the whole earth with her fornication,
And He has taken vengeance for the blood of His bondservants which her hands have shed.'
3 And a second time they said,
'Hallelujah!
For her smoke ascends for ever and ever.'

4 And the twenty-four Elders and the four living creatures fell down and worshipped God who sits upon the throne.

'Amen,' they said; 'Hallelujah!'

5 And from the throne there came a voice which said,
'Praise our God, all you His bondservants—
You who fear Him, both small and great.'

Their Joy at the Coming of Christ's Kingdom, and of His Marriage Feast

6 And I seemed to hear the voices of a great multitude and the sound of many waters and of loud peals of thunder, which said,

'Hallelujah!
Because our God the Lord Omnipotent has begun His reign.
7 Let us rejoice and triumph
And give Him the glory;
For the marriage day of the Lamb has come,
And His Bride has made herself ready.'

8 She has been allowed to robe herself in fine linen of dazzling purity—the fine linen being the righteous actions of the saints. 9 And he said to me,

'Write as follows: "Blessed are those who have been invited to the Marriage Banquet of the Lamb."'

And he added, still addressing me,
'These are truly the words of God.'

Then I fell at his feet to worship him. But he 10
exclaimed,

'Do not do that. I am a fellow servant of yours, and a fellow servant of your brethren who hold fast the truth revealed by Jesus. Worship God.'

For the truth revealed by Jesus is the inspiration of all prophecy.

A glorious Vision of our great Redeemer and King

Then I saw a door open in heaven, 11
and a white horse appeared. Its Rider was named 'Faithful and True'—One who in righteousness executes judgement
and wages war. His eyes were like a 12
flame of fire, and on His head were many kingly crowns, and He has a name written upon Him which
no one knows but He Himself. He is clad in raiment 13
which had been dipped in blood, and His name is THE
WORD OF GOD. The armies in heaven followed 14
Him—mounted on white horses and clothed in fine
linen, white and spotless. From His mouth there 15
comes a sharp sword with which He will smite the nations; and He will Himself be their Shepherd, ruling them with a sceptre of iron; and it is His work to tread the winepress of the fierce anger of
God, the Ruler of all. And on His raiment and on 16
His thigh He has a name written,

KING OF KINGS AND LORD OF LORDS

The complete Destruction of His human Enemies

And I saw a single angel standing in the 17
sun, who cried in a loud voice to all the birds that flew across the sky,

'Come and be present at God's great
banquet, that you may feast on the flesh 18
of kings and the flesh of generals and the flesh of mighty men, on the flesh of horses and their riders, and on the flesh of all mankind, whether free men or slaves, great or small.'

And I saw the Wild Beast, and the kings of the 19
earth, and their armies, all assembled to make war
against the Rider upon the horse and against His
army. And the Wild Beast was captured, and with 20
him the false Prophet who had done the miracles in
his presence with which he had led astray those who
had received the mark of the Wild Beast, and worshipped his statue. Both of them were thrown alive
into the Lake of fire that was all ablaze with sulphur.
But the rest were killed with the sword that came 21
from the mouth of the Rider on the horse. And the
birds all fed ravenously upon their flesh.

20

The Devil is put into Prison

Then I saw an angel coming down 1
from heaven with the key of the bottomless pit, and in his hand a great chain.
He laid hold of the Dragon—the ancient 2
serpent—who is the Devil and Satan, and bound him
for a thousand years, and hurled him into the 3
bottomless pit. He shut it up and sealed it over
that he might not lead the nations astray any more
until the thousand years were at an end. Afterwards
he is to be set at liberty for a short time.

Martyrs and Saints rise to Life and to kingly Power

And I saw thrones, and men sat on 4
them, to whom judicial power was
given. And I saw the souls of those
who had been beheaded on account of
the testimony that they had borne to
Jesus and on account of the word of God, and also
the souls of those who had not worshipped the
Wild Beast or his statue, nor received his mark on
their foreheads or their hands; and they came to
life and shared Christ's Kingdom for a thousand
years.

The rest of the dead did not come to life until the 5
thousand years were at an end. This is the First
Resurrection. Blessed and holy are those who share 6
in the First Resurrection. The Second Death has
no power over them, but they shall be priests to God
and to Christ, and shall reign with Him for the
thousand years.

Satan is set at Liberty for a Time. His Destruction

But when the thousand years are at an 7
end, Satan will be released from his
imprisonment, and will go out to lead 8
astray the nations in all the four corners
of the earth, Gog and Magog, and
assemble them for war, in number like the sand
on the sea-shore. And they went up over the whole 9
breadth of the earth and surrounded the encampment
of the saints and the beloved city. But fire
came down from heaven and consumed them; and 10
the Devil, who had been leading them astray, was
thrown into the Lake of fire and sulphur where the
Wild Beast and the false Prophet were, and day
and night they will suffer torture for ever and
ever.

The world-wide Resurrection and Judgement

Then I saw a great white throne and 11
One who was seated on it, from whose
presence earth and sky fled away, and
no place was found for them. And I 12
saw the dead, the great and the small,
standing in front of the throne. And books were
opened; and so was another book—namely, the
Book of Life; and the dead were judged by the
record in the books according to their deeds. Then 13
the sea yielded up its dead, Death and Hades yielded
up their dead, and each man was judged according to
his deeds. Then Death and Hades were thrown 14
into the Lake of fire: this is the Second Death—the
Lake of fire. And if any one's name was not found 15
recorded in the Book of Life he was thrown into the
Lake of fire.

The new Heaven and the new Earth

21

Heaven and God descend into human Nature

And I saw a new heaven and a new 1
earth; for the first heaven and the first
earth had passed away, and the sea no
longer existed. And I saw the holy city, 2
the new Jerusalem, coming down out of
heaven from God and made ready like a bride attired

to meet her husband. And I heard a loud voice 3
from the throne saying,

‘Lo, God’s dwelling place is among men
And He will dwell among them
And they shall be His peoples.
Yes, God Himself will be among them.
He will wipe every tear from their eyes. 4
Death shall be no more;
Nor sorrow, nor wail of woe, nor pain;
For the first things have passed away.’

The Result is an entirely new Creation

Then He who was seated on the throne 5
said,

‘See, I am making everything new.’

And He added,

‘Write down these words, for they are trustworthy and true.’

He also said, 6

‘They have now been fulfilled. I am the Alpha and the Omega, the Beginning and the End. It is I who will give the thirsty man the right to drink of
the fountain of the Water of Life without cost. All 7
this shall be the victor’s heritage, and I will be his
God and he shall be a son to Me. But as for cowards 8
and the unfaithful, and the polluted, and murderers, fornicators, and those who practise magic or worship idols, and all liars—the portion allotted to them shall be in the Lake which burns with fire and sulphur. This is the Second Death.’

The Bride, the heavenly Jerusalem

A Description of the new Jerusalem

Then there came one of the seven 9
angels who were carrying the seven bowls full of the seven last plagues.

‘Come with me,’ he said, ‘and I will show you the Bride, the Lamb’s wife.’

So in the Spirit he carried me to the top of a vast, 10
lofty mountain, and showed me the holy city, Jeru-
salem, coming down out of heaven from God, and 11
bringing with it the glory of God. It shone with a

radiance like that of a very precious stone—such as a jasper, bright and transparent. 12 It had a wall, massive and high, with twelve large gates, and in charge of the gates were twelve angels. And overhead, above the gates, names were inscribed which are those of the twelve tribes of the descendants of Israel. 13 There were three gates on the east, three on the north, three on the south, and three on the west. 14 The wall of the city had twelve foundation stones, and engraved upon them were twelve names—the names of the twelve Apostles of the Lamb.

The Length and Breadth and Height of the City

15 Now he who was speaking to me had a measuring-rod of gold, with which to measure the city and its gates and its walls. 16 The plan of the city is a square, the length being the same as the breadth; and he measured the city furlong by furlong, with his measuring-rod—it is fifteen hundred miles long, and the length and the breadth and the height of it are equal. 17 And He made the measure of the wall seventy-two yards according to human, that is, angelic measurement.

The Wall, the Gates, and the Street of the City

18 The solid fabric of the wall was jasper; and the city itself was made of gold, resembling transparent glass. 19 The foundation stones of the city wall were adorned with all kinds of precious stones: the first was of jasper, the second of sapphire, the third of chalcedony, the fourth of emerald, 20 the fifth of sardonyx, the sixth of sardius, the seventh of chrysolite, the eighth of beryl, the ninth of topaz, the tenth of chrysoprase, the eleventh of jacinth, the twelfth of amethyst.

21 And the twelve gates were twelve pearls; each of them consisting of a single pearl. And the main street of the city was made of pure gold, resembling transparent glass.

The City's Sanctuary and Sun

22 I saw no temple in the city, for the Lord God, the Ruler of all, is its temple, and so is the Lamb. 23 Nor has the city any

need of the sun or of the moon, to give it
light; for the glory of God has illumined it and its
lamp is the Lamb. By its light the nations will walk; 24
and into it the kings of the earth are to bring their
glory. And in the daytime (for there will be no night 25
there) the gates will never be closed; and the glory 26
and honour of the nations shall be brought into it.
And no unclean thing shall ever enter it, nor any one 27
who is guilty of base conduct or tells lies, but only
they whose names are registered in the Lamb's Book
of Life.

The River of Life and the Tree of Life

22 Then he showed me the river of the 1
Water of Life, bright as crystal, issuing
from the throne of God and of the Lamb.
On either side of the river, midway 2
between it and the main street of the city, was the
Tree of Life. It produced twelve kinds of fruit,
yielding a fresh crop month by month, and the leaves
of the tree served as medicine for the nations.

The eternal Throne and the eternal Light

'Nothing accursed will be there,' he 3
said; 'but the throne of God and of the
Lamb will be in that city. And His servants
will render Him holy service and 4
will see His face, and His name will be on their foreheads.
And there will be no night there; and they 5
have no need of lamplight or sunlight, for the Lord
God will illumine them, and they will be kings for
ever and ever.'

Conclusion

The Certainty of the speedy Fulfilment of the Book

And he said to me, 6
'These words are trustworthy and
true; and the Lord, the God of the
spirits of the Prophets, sent His angel to
make known to His servants the things
which must soon happen. "I am coming quickly." 7
Blessed is he who is mindful of the prophecies contained
in this book.'

I John heard and saw these things; and when I 8

had heard and seen them, I fell at the feet of the angel
who was showing me them—to worship him. But 9
he said to me,

'Do not do that. I am a fellow servant of yours, and a fellow servant of your brethren the Prophets and of those who are mindful of the teachings of this book. Worship God.'

'Make no secret,' he added, 'of the meaning of 10
the prophecies contained in this book; for the time
for their fulfilment is now close at hand. Let the 11
dishonest man act dishonestly still; let the filthy make himself filthy still; let the righteous practise righteousness still; and let the holy keep himself holy still.'

The Nearness of the Time of our Lord's Return

'Lo, I am coming quickly; and My 12
reward is with Me, that I may requite
every man according to his deeds. I 13
am the Alpha and the Omega, the First and the Last, the Beginning and the End.
Blessed are those who wash their robes 14
clean, that they may have a right to the Tree of Life,
and may enter the gates of the city. The unclean 15
are shut out, and so are all who practise magic, all fornicators, all murderers, and those who worship idols, and every one who loves falsehood and tells lies.

A gracious Invitation

'I Jesus have sent My angel for him 16
solemnly to declare these things to you among the Churches. I am the Root and the offspring of David, the bright Morning Star.
The Spirit and the Bride say, "Come"; and who- 17
ever hears, let him say, "Come"; and let those who are thirsty come. Whoever will, let him take the Water of Life, without payment.

This Book to be neither added to nor taken from

'I solemnly declare to every one who 18
hears the words of the prophecy contained in this book, that if any one adds to those words, God will add to him the plagues
spoken of in this book; and that if any 19
one takes away from the words of the

book of this prophecy, God will take from him his share in the Tree of Life and in the holy city—the things described in this book.

The Lord was at hand ‘He who solemnly declares all this says, 20

‘“Yes, I am coming quickly.”’

Amen. Come, Lord Jesus.

Benediction The grace of the Lord Jesus be with the saints. 21

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